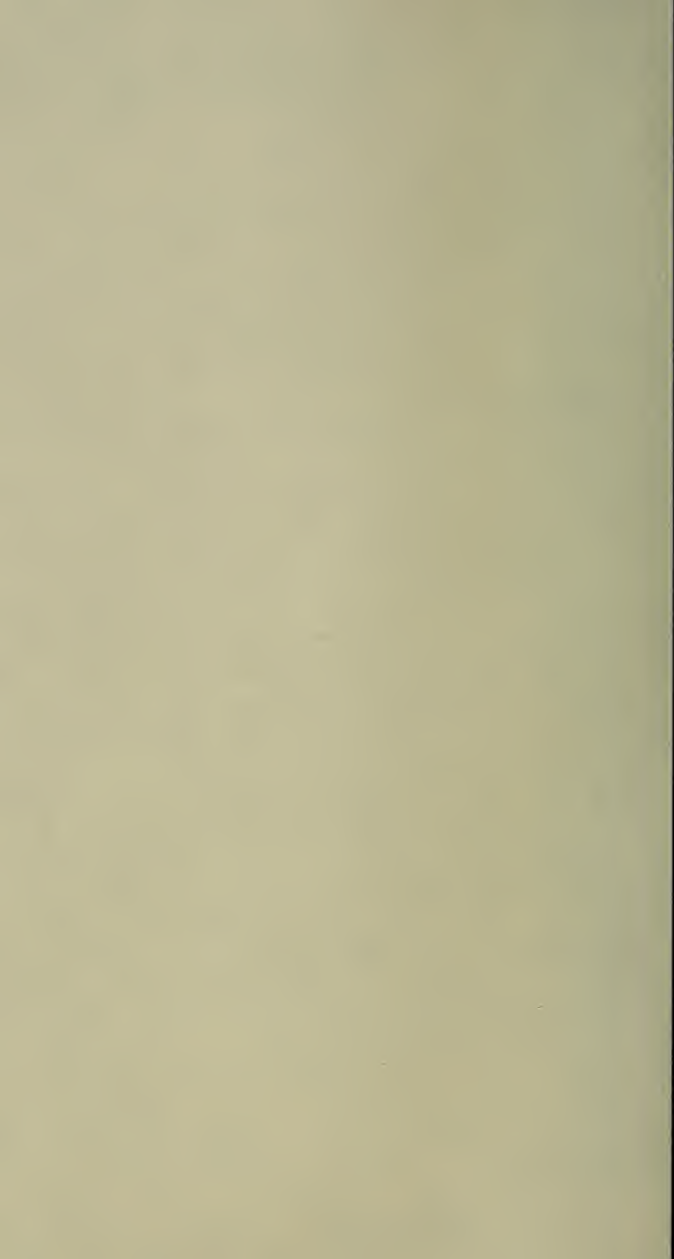


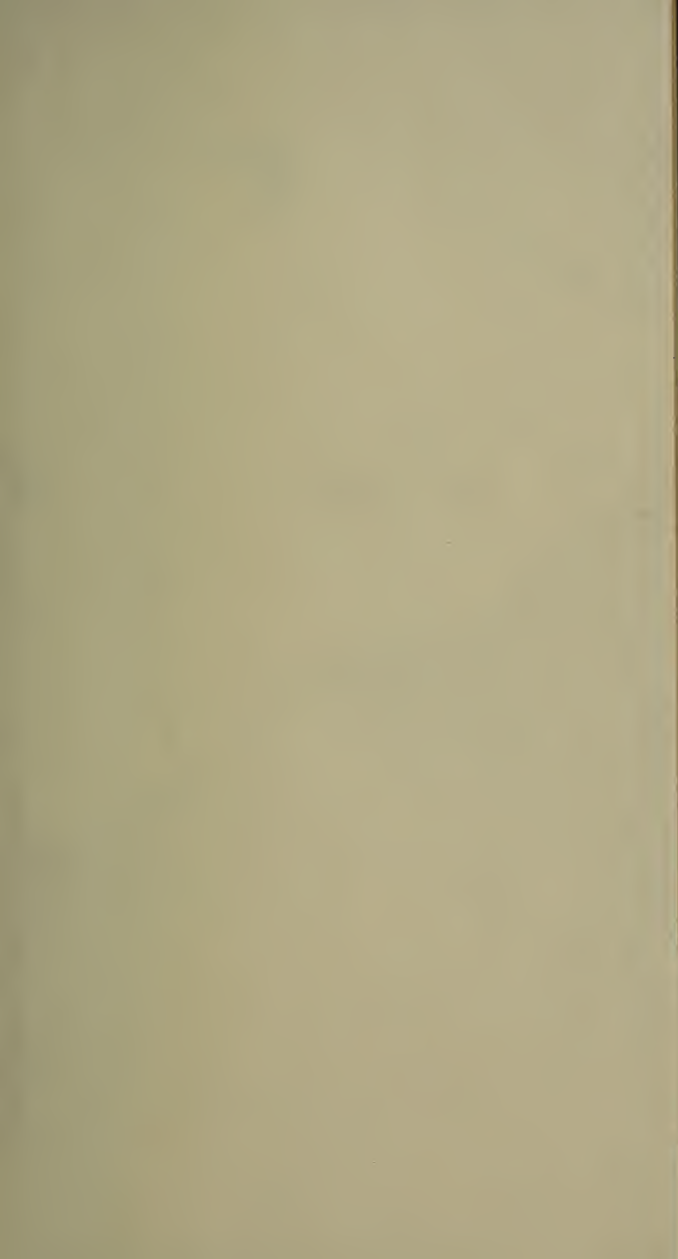
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WASHINGTON

A PURE and DEVOTED PATRIOT.

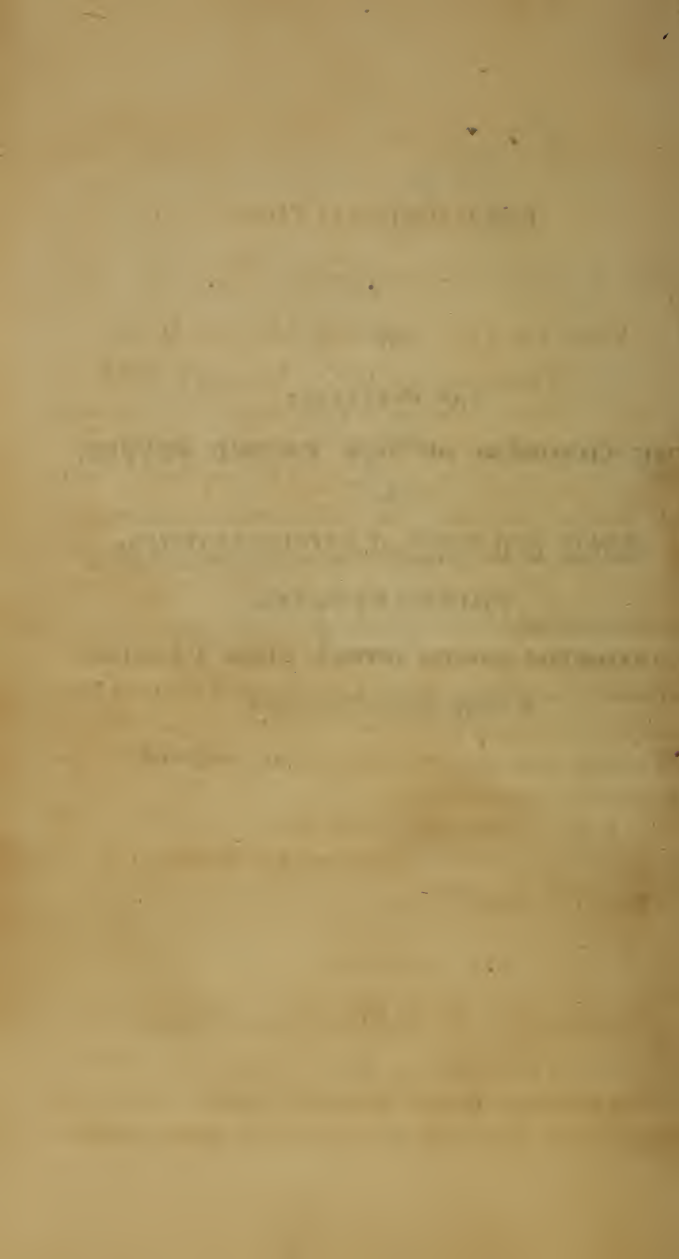
THE
PATRIOT'S CATECHISM;
OR,
THE DUTIES OF RULERS AND RULED,
IN
A SERIES OF QUESTIONS AND ANSWERS,
ON
PATRIOTISM.

BY D. MACAULAY.

WITH AN INTRODUCTION BY THE REV. WM. WILSON, A. M.,
PRESIDENT OF RICHMOND COLLEGE,
STATEN ISLAND, N. Y.

"I love my country—because I love my God."—*Dr. McLeod.*

WASHINGTON:
PRINTED BY THOMAS ALLEN.
1843.



RECOMMENDATIONS.

From the Hon. Jeremiah Morrow, M. C.

WASHINGTON, D. C., *January 3, 1843.*

SIR: Your "Patriot's Catechism" is, in my opinion, well calculated for extensive usefulness. The subject you discuss is highly important, and of general interest. An enlightened and active patriotism is the conservatory principle in our republican institutions. It is the main prop to our political fabric.

From the cursory perusal which I have been enabled to give to your Catechism, I think it can not fail to insure public attention, and patronage. Wishing you merited success in your efforts to benefit the community,

I am, respectfully yours, &c.

JEREMIAH MORROW.

Rev. Dr. MACAULAY.

From the Rev. W. B. Edwards, of Washington.

WASHINGTON, D. C., *January 4, 1843.*

DEAR SIR: In my judgment, your "Patriot's Catechism" is a work which richly merits public

principles set forth in your Catechism, and faithfully carry them out in practice, should be the ardent prayer of every true patriot of his country.

I remain, with sentiments of high respect, your obedient and obliged servant,

HORACE STRINGFELLOW:

Rev. Dr. MACAULAY.

From the Rev. Charles Rich.

WASHINGTON CITY, January 17, 1843.

DEAR SIR: I have been exceedingly gratified with your "Catechism of Patriotism," as read to me in the manuscript. It is *the very work* that we need in every family, and in every school. Our children are left too much to "guess at" rather than to *know* what true patriotism is, in what it consists, and how it may be cultivated. If the youth of our land, as they grow up into manhood can be learned to embody in their lives, the truths advanced in your Catechism, the next generation will be *truly* styled "a nation of patriots."

Wishing you every success in the publication of this work, and hoping that it may have an extensive circulation and faithful study throughout our country, I remain your obedient servant,

CHARLES RICH,

Pastor First Presbyterian Church.

Rev. Dr. MACAULAY.

*From the Rev. Septimus Tuston, Chaplain of
"United States Senate."*

WASHINGTON CITY, D. C. Jan'y 25, 1843.

REV. and DEAR SIR: The opportunity I have enjoyed of becoming acquainted with the spirit and design of your "Catechism of Patriotism," enables me to speak with confidence of its merits. The idea of such a work *is entirely new*, so far as my knowledge extends, and therefore, in connexion with its intrinsic value, it presents the additional claim of originality. It should be thoroughly understood by "rulers and ruled," that amid all our external indications of augmenting strength and prosperity as a nation, *Religion* is the great conservative principle by which our institutions are to be perpetuated, and he is a true friend to his country who contributes to the dissemination of this sentiment. In my judgment your Catechism is eminently calculated to subserve this most important end; and I feel that I am evincing my *amor patriæ*, when I express my sincere desire for the success of your undertaking.

Sincerely do I pray, that the God of our Fathers, may continue to us his heavenly patronage, and that our ingratitude may not provoke him to withhold from us the civil and religious blessings which we enjoy, or induce him to transfer them to some other nation more worthy, because more grateful.

Very respectfully, your friend and obedient servant,
 SEPTIMUS TUSTON,
 Rev. Dr. MACAULAY.

From the Hon. William C. Rives, Senator from Virginia.

SENATE CHAMBER,
 Washington, February 8, 1843.

DEAR SIR: I have glanced, with much interest, at the few pages you have submitted to me of a manual for American youths, which you propose to publish, under the title of the "Patriot's Catechism."

The work is conceived in the spirit of enlightened and conscientious patriotism, which it so earnestly inculcates, and can not fail, if its lessons be duly studied, to defend the rising generation from the contagion of that fatal spirit of demagoguism, which is the most deadly foe of republican liberty. I see in it a faithful application and development of those invaluable maxims of political morality, which were consecrated and embalmed, for perpetual remembrance, in the "Farewell Address" of the Father of his Country; and I sincerely wish that all honor and success may crown your labors, so praiseworthy, both in their motive and their execution.

I have the honor to be, with great respect, your most obedient servant,

W. C. RIVES.

Rev. Dr. MACAULAY.

From the Rev. James Laurie, D. D., Washington.

WASHINGTON, D. C., *February 6, 1843.*

MY DEAR SIR: From those portions of "The Patriot's Catechism" which I have myself read, and from those which you read to me, I have formed a highly favorable opinion of the work. The sentiments it inculcates respecting the nature of true Patriotism, and the necessity of Religion to its exercise, to its very existence—as the stock on which it must grow and flourish, are clearly and strongly exhibited and enforced in the "Catechism." The mode employed too for conveying the important instruction which your book contains, is well calculated to present it to the reader in the greatest simplicity, and in the most attractive form, and to impress it the more deeply on the mind—especially of the young. It will be introduced, I trust, into our schools and academies to aid our youth in acquiring correct ideas of Patriotism, and aspiring after that honorable fame which is the result of patriotic deeds.

To all that is said in the masterly "Introduction" to the work, by President Wilson, I cheerfully subscribe.

I am, my dear sir, yours very truly,

JAMES LAURIE,

Pastor F street Church,

Rev. Dr. MACAULAY, *Washington.*

From the Hon. Thomas H. Benton, Senator from Missouri.

WASHINGTON CITY, February 7, 1843.

Mr. Benton returns to Dr. Macaulay, with his best compliments, the proof-sheets and manuscript which he has been so polite as to send him.

Mr. B. has ran his eye over these papers, and sees a great deal to approve, and to interest him both in the plan, and in the execution. “*The Patriot’s Catechism*,” as conceived and executed by the Doctor, is admirably calculated to supply a want which has long been felt in our country.

REV. DR. MACAULAY.

From the Hon. J. C. Calhoun, Senator from South Carolina.

WASHINGTON, January 6, 1843.

DEAR SIR : I have received your note, in which you request me to express my opinion of a work you intend to publish, called “*The Patriot’s Catechism*,” and the “*Duties of Rulers and Ruled*.”

My numerous engagements have prevented me from giving it more than a hasty examination, but it has been sufficient to impress me favorably. The work appears to me to be well executed, and the

sentiments and doctrines it inculcates correct; and I do not doubt, that its publication will have a beneficial effect in a moral, as well as political point of view.

With great respect, I am, &c., &c.

JOHN C. CALHOUN.

REV. DR. D. MACAULAY, *Washington.*

From the Hon. John McLean, one of the Judges of the Supreme Court.

WASHINGTON, *February 8, 1843.*

SIR: The cursory examination I have given of your "Patriot's Catechism," now in course of publication, has produced in me no common solicitude to see it published, and widely circulated. In a condensed form, and in a style of great perspicuity and force, you exhibit truths which lie at the foundation of our government, and which must be practically enforced to perpetuate it.

Liberty is the price of untiring vigilance: and there can be no rational liberty without intelligence, virtue, and patriotism. Virtue and patriotism, therefore, should be inculcated in our schools, so as to constitute a part of the education of every youth.

Your book will be admirably adapted to this high purpose; and I hope to see it introduced into all our schools.

With great respect, I am your obedient servant,
JOHN McLEAN.

REV. DR. MACAULAY, *Washington.*

From Edward C. Delavan, Esq.

BALLSTON CENTRE, N. Y., *Feb. 3, 1843.*

DEAR SIR: With your letter of the 17th ult. came the prospectus of a work you are about preparing for the press, entitled, "*The Patriot's Catechism.*" I was pleased to see the announcement of such a work; put me down for forty copies. I shall want to distribute them among the youth of my neighborhood. There is much talk about patriotism. I suppose that there are some who claim to be patriots, who, if closely catechised by a true patriot, might come considerably short. While in London several years since, a Rev. Doctor of divinity while taking a glass of the strong brandied wine of commerce, said, "*I do not feel called upon to give up my glass of wine because other men make beasts of themselves.*" I have not a doubt that the Rev. D. D. thought himself a Patriot, although London at the time contained 100,000 drunkards, and made so, and continued so by the

very kind of drink he would not abandon even to save these 100,000 drunkards. Was this man a Patriot? I trust your forthcoming work will answer this question. I once knew a rum dealer—he was a General too, and talked loudly of patriotism, love of country, &c., &c. ; but when urged to abandon the sale of rum—that his neighborhood might not any longer be filled with crime and pauperism—that the children then coming upon the stage might not follow in the footsteps of many of their fathers, and go down to drunkenness as they had done, replied : “*No ; I will continue to sell rum* should all other rum-sellers abandon the sale.” If such a man is a patriot I trust you will be able to make it manifest in your forthcoming work. It is out of my power to answer your inquiry correctly as to the number of youth in this and other States who have adopted the total abstinence principle. But I believe in this and all the New England States, it is now quite an unusual occurrence to find a youth in the habitual use of intoxicating liquors, especially out of cities or large towns : and I think you will agree with me in the opinion that these cold water youth, as they arrive at manhood, and enter upon the business of life, will make as good citizens, and as good patriots, as those other youth who, in obedience to certain fashion or appetite, continue in the use of those base intoxicating compounds sold un-

der the name of wine, but mainly indebted to the still for their strength, and the drug shop for their flavor.

I am, dear sir, truly yours,

EDWARD C. DELAVAN.

REV. DR. MACAULAY.



*From the Hon. N. P. Tallmadge, Senator from
New York.*

SENATE CHAMBER, *February 10, 1843.*

DEAR SIR: I have hastily examined the proof-sheets submitted to me of the "Patriot's Catechism," which you are about to publish. From that examination I am favorably impressed with the principles set forth, and the manner in which they are presented to the reader—and think the work might be usefully introduced into the common schools of our country.

Very respectfully, your obedient servant,

N. P. TALLMADGE.

REV. DR. MACAULAY.

Want of room prevents the insertion of letters from the Hon. W. P. MANGUM, Senator from North Carolina; the Hon. GEORGE N. BRIGGS, of Massachusetts; Doctor SEWALL, and other distinguished individuals.

INTRODUCTION.

PATRIOTISM is a term which calls up before the mind the most grateful, thrilling, and ennobling associations; and a theme which is dear to every enlightened lover of his country, of his species, and his God.

Concerning this attractive subject and lofty quality much has, in every age, been said and sung. The celebration of its deeds has given inspiration to the poet, enthusiasm and elevation to the orator, and soul-stirring eloquence to the warworn hero of a thousand battles and perilous achievements, even although untutored in the mysteries and elegancies of science and the arts. It is the glory of the statesman, the soldier, and the sage. By its absence, the pretenders to a solicitude for the welfare of their country, and the aspirants after those honors which she proposes exclusively to bestow upon her own loyal, devoted, and heroic sons, are branded with infamy. Upon the page of inspiration it occupies a distinguished place. Of it MOSES wrote, and DAVID and ISAIAH sang: while JESUS and PAUL developed and exemplified its lofty principles and virtues in the divine instructions and the noble example which they furnished to the world. This gave grandeur to the conceptions, ardor to the imagination, and eloquence to the lips of a DEMOSTHENES; it stamps sublimity upon HOMER's song; it is the charm of romance: it is the soul of the best productions of the statuary: it endows with almost superhuman elevation and attraction the renowned personages of history: it ennobles our nature; it confers liberty, and civilization, and religion upon nations; it is the scourge and the dread of tyrants: it is the hope of our world: it brings glory to God and happiness to man.

Notwithstanding, however, that so much has been written upon the subject of PATRIOTISM, there is still, in my judgment, ample room for more. In our own nation and age especially, it seems requisite that the public mind should be properly and frequently directed to the importance of an enlightened and disinterested love of country. The madness of party-spirit—the love of money—the unprincipled scramble for place and power—the heterogeneousness of our population—our rapid growth—the disposition to substitute expediency for principle—the sycophancy and subserviency—the coarse calumny and vulgar praise—and the illiteracy, ignorance, and irreligion, which too extensively characterize the periodical press—call loudly for the dissemination, in every appropriate way, of sound views of Christian Patriotism, by the friends of our Republic and of God.

Perhaps no nation ever owed more to a pure and lofty Patriotism than our own; and certainly none ever needed the prevalence of that spirit and virtue in which they originated in a greater degree, in order to the full development and perpetuity of our free and excellent institutions. To the prosperity of a Republic, Patriotism is indispensable. In the history of the heroes and statemen of the American Revolution, a rich inheritance is bequeathed to their children, and the example which they set of willingly jeopardizing their lives and their all for the disenthralment and the honor of their country, while it is properly appreciated, and faithfully imitated, by their posterity, can not fail to elicit such displays of this principle as will be adequate to her future emergencies. There is much danger, however, that the sterner and loftier virtues, which were rocked and matured in the storms in which our country had her birth and has arisen, even in the days of her youth, to a high point of distinction among the nations of the earth, will be weakened or destroyed, by those luxurious habits which are the offspring of abused prosperity, by the predominance of a sectional, selfish spirit, by sacrificing sound principles and national interests at the shrine of party, and especially by a neglect or disregard of our holy Religion, which, as it is as essential to all genuine

patriotism, in the highest and best sense of the terms, as a spring to a stream, or a cause to an effect, was the animating motive to those grand displays of character which were afforded to the world by our patriotic revolutionary ancestors.

In "The Patriot's Catechism," a just view of this subject is exhibited. Christianity has her own place. She redeems the man, and thus makes him a public benefactor. Integrity and philanthropy being produced by her influence in the soul, they are extended to family, to neighborhood, to state, to country, to the world, by seeking the good of all, and the injury of none, in the fear of God. It is no longer a pagan, or an infidel *animal* attachment to soil, or clime, or caste, or clan, combined with a malignant and hostile spirit toward the interests of others: which might now manifest itself in ostentatious loyalty, and daring exploits, and now in heartless treason or rebellion, and bold but treacherous adventures, and now in aggressive attacks upon feeble or friendly states or empires, even to the violation of plighted faith, according as self might be promoted, or the balance of faction might seem to vibrate; as among uncivilized or despotic nations, and in revolutionary France. But it is a high and a pure principle, impulse, and determination, to promote, at all hazards, the happiness of ourselves and our fellow-creatures; by discharging, to the fullest extent of our abilities, in adaptation to every exigency that may arise, while abiding upon the rock, and regulated by the rule of sound principle in our respective places and relations, our duty at home, to our country, assigned as the more immediate theatre of our operations, in the establishment and sustentation of righteous, civil, and social order;—and all to the glory of Messiah, the Supreme Ruler of the world.

The catechetical mode of conveying instruction possesses advantages which will be appreciated by men of intelligence and candor, without the aid of eulogy: they speak for themselves. It is a natural, ancient, familiar, dignified, sprightly, pointed, and effective method of imparting and receiving knowledge. It is alike adapted to the youth and the aged, the ignorant and the intelligent, the unlearned and the man of erudition and scienc-

tific acquisitions; and to every branch of oral or written instruction. Our first and most important lessons are, indeed, chiefly thus received, and our elementary books are more frequently in the form of question and answer; but it is a form successfully adopted in the teaching of the exact sciences, of chymistry, philosophy, astronomy, and of Christian theology. This little volume is enhanced in its value by being in the form of a catechism.

This catechism is needed in our country, and its appearance at the present time is highly seasonable. Our citizens require to be indoctrinated in the subject, and imbued with the spirit of true patriotism. If just views upon this topic are deficient or wanting, and are not carried out in the reciprocal relations and operations of the rulers and the ruled, in our hitherto happy country, the very excellence of our institutions is a source of fearful danger to liberty and to man. The inestimable privilege of the elective franchise enjoyed by our citizens invests them with a power unknown among the populace of other ages and nations, which can only be safely wielded by the hands of intelligence and virtue. Their legitimate importance, as the ultimate residuaries of power, under God, secures for them the respectful attention and the good offices of those who aspire to stations of political eminence and trust; and all require to be upon their guard against the growth of the pestiferous principles, and the application of the seductive arts, of the demagogue. They need early and wholesome instruction in reference to their rights and their duties, both as magistrates and as private citizens. How desirable that the minds of our youth should be timeously cast in the mould of Christian Patriotism, that, when they come to be actors upon the public stage, they may instinctively spurn the very idea of either giving or receiving the offices of their country by the adoption of ignoble means, or without recognising, sustaining, and honoring, a high standard of intellectual and moral character as that by which they are to be undeviatingly regulated in all their political deliberations and movements: and that they may not abuse the honorable stations to which they may be elevated, nor omit, in the walks of private life, to honor

the offices which they have themselves established in the persons of their incumbents, by their own voluntary choice. Then office-hunting would cease to be the trade of an unscrupulous ambition—calumny would skulk away into her own appropriate obscurity—the ballot-box would be the safeguard of liberty and rectitude—and the representatives of such a people would be worthy of the posts which they might be called to occupy in a distinguished Christian nation. In order to this, Patriotism should be taught, as an important department of political and moral science, in the seminaries of our land: and I cherish the hope that our common schools, with others, will ere long adopt “The Patriot’s Catechism” as one of their books of elementary instruction.

The execution of the work itself, however, and the high character of the gentlemen who recommend it to the notice and patronage of the public, preclude the necessity of detaining the reader any longer from its perusal. It is calculated, I think, to meet with a cordial reception from an enlightened community, and to confer a lasting benefit upon our beloved country.

WILLIAM WILSON.

NEW YORK, 28th December, 1842.

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CHAPTER I.

THE NATURE OF PATRIOTISM.

Question. What is patriotism?

Answer. Patriotism is a pure and fervent love of our country, its inhabitants, institutions, and interests—regulated in its exercise and manifestations by the law of God, and having, for its supreme object, the promotion of his glory, and the welfare and happiness of our fellow-citizens.

Q. Is love of country and its institutions natural to man?

A. It is as natural to man to love his country as it is to love those who are endeared to him by his earliest, his most pleasing, and most permanent associations; and it is scarcely possible for him, at a more advanced period of life, to behold the house, the field, the rocks, the woods, "that met his earliest view," without experiencing the freshness of new existence from the vivid reflection of his former self.

Q. To what influence may be chiefly ascribed the desire which all who have been called to reside in foreign climes, feel *sometime* to revisit their native land?

A. To the influence which, in consequence of the principle of association, such objects and scenes have on the human mind; and although the scenes themselves may have little beauty or few charms in them, yet the delight with which we remember the traces of our past lives, blends itself

insensibly with the emotions which the scenery awakens ; and the admiration which the remembrance affords seems to give a kind of sacredness to the place where we drew our first breath, and spent our earliest years.

Q. Do these facts show that love of country is a principle in man's nature ?

A. They do ; and the man who does not love his country, if there is such a man, acts in opposition to a principle inherent in human nature : and never does man, till the heart is lost to virtuous feeling, become indifferent to the land which gave him birth, or forsake its shores without regret and emotion.

Q. Can this pure and fervent attachment to country be exercised in consistency with a due regard to the rights of all mankind ?

A. This regard to our country can certainly be cherished compatibly with the claims of all men to our sympathy and benevolence : and that man gives the best proofs of his benevolent feelings toward mankind who faithfully and zealously discharges the duties connected with the sphere in which he moves.

Q. Can it be alleged that Christianity gives no countenance to the virtue of patriotism ?

A. It gives direct countenance, both by example and by precept. Did not its Divine founder exemplify this virtue by coming first to his own : in the meekness and patience with which, notwithstanding their contempt and opposition, he persevered in going about to do them good ; in the grief with which he wept over the impending destruction of Jerusalem ; and in the commission which he gave his apostles to make the first offer of salvation to the inhabitants of that devoted city ?

Q. Is not the whole genius of Christianity favorable to a patriotic spirit, and productive of social virtue?

A. Assuredly it is : and if it lead all who sincerely embrace it to the practice of a pure and elevated morality in private, there can be no doubt of its tendency to cherish the kindlier feelings of the heart, and of its inclining them to do good as they have opportunity.

Q. What well-merited compliment does an avowed enemy to Christianity* pay to it when speaking on this subject?

A. He says that "*to certain individuals who were deeply imbued with the spirit of Christianity, and who were animated by views, large, generous, and noble, the nation owes its liberty ;*" and, it may be added, perhaps its industry, its commerce, and naval power.

Q. Has Christianity had her patriots?

A. In every age she has had, under her banner, men of noble heroism, who endeavored to exalt their country—not in the subjugation and distresses of neighboring nations, but by gloriously seeking to promote the happiness of their own—men who submitted to all the privations and sufferings that tyranny could inflict, that they might leave to their children the blessings of liberty—the inheritance of free principles, and the example of a manly, independent, and constitutional defence of them.

Q. What were the defects in the patriotism of the ancient Greeks and Romans?

A. With them it was an all-absorbing principle, leading, not merely to a total disregard to private

* Hume.

interest, but to the immutable claims of justice and humanity : their wars were undertaken from ambition, and conducted without regard to justice ; they treated all other nations with cruelty and barbarity ; and, in destroying the liberties of others, they appeared to be actuated more by a spirit of oppressing mankind at large than of exercising that humanity which is the fruit of benevolence, and therefore they could not be patriots, in the proper acceptation of the term.

Q. Is there anything in the systems of religion connected with heathenism that could suggest to the mind the model of a pure and elevated patriotism ?

A. Nothing ; and far less was there anything in it that could cherish the kindly and generous affections of human nature : its patriotism had little regard to the rights of any other nation but its own ; and it is to the benign influence of Christianity that men have been taught, not merely to do the things that are just, but to do the things that are generous, disinterested, and truly noble.

Q. Can it be shown that patriotism is a duty ?

A. If it can be shown to be the will of our Creator, that our benevolence should *first* and *chiefly* be expressed to those in our vicinity, to those who are connected with us in a family relation, and by the ties of kindred, and as living under the same government, then patriotism, as a duty, binding upon all, is clearly established.

Q. Should not the dictate of true patriotism be the same as that of genuine disinterested benevolence ?

A. It should ; and that dictate is to do the greatest good possible, and every man must begin at

home, with the members of his own family, with the poor, the ignorant, the wretched in his vicinity, with his kindred, and his country;—for he who merely sighs over the thralldom and misery of distant nations, and neglects the wants of those within his reach, is merely wasting his benevolence, if benevolence it can be called, on those whom he can not benefit, and leaving unoccupied the important sphere of duty and of usefulness in which Providence invites him to move.

Q. Is it necessary, while we endeavor to perform acts of kindness to our neighbor, that we neglect the management of our own affairs?

A. By no means: to make exertions for our own benefit: to take care of ourselves: each man to mind his own business: do it well, and gossip as little as possible, is no small part of good citizenship: and it should be considered, by all sensible persons, as *very ungentee* to live an idle and useless life.

Q. And who is the best friend to his country, and the world?

A. The man who diffuses the greatest amount of happiness—who mitigates the most distress within his own circle: and were all men to set about the performance of such godlike objects, nothing more would be necessary to make the greatest part of the wretchedness that is in the world disappear in a moment.

CHAPTER II.

CIRCUMSTANCES FAVORABLE TO THE PRODUCTION AND GROWTH OF PATRIOTISM AMONG A PEOPLE.

Question. Does the character of individuals depend much upon their early training, and the circumstances in which they have been placed?

Answer. It does: indeed every situation of life serves for the formation of character.

Q. Is the formation of national, like that of individual character, dependant upon a variety of causes?

A. It is; and the formation is, in a great measure, carried on by the reaction of its own effects, and is generally, if not always, moulded more by the consequences of its own early development, than by any separate and extrinsic bias.

Q. Is it easy to trace that system of influences in which the genius and peculiarities of the national character of a people originated?

A. It is scarcely possible to distribute with minute accuracy the causes and the effects, the action and the reaction, which go to form the character of a people.

Q. Name some circumstances favorable to the production and growth of patriotism among a people.

A. Ancestry, or the character of the early settlers of a country; love of liberty; religion; education; hardships; position on the globe; the qualities of climate and soil, &c.

Q. Does the history of the human family show that peculiarities of national character may be traced in a great degree to that of the early settlers?

A. It does ; and the question may be answered by referring to the history of the three great streams of migration by which the world seems to have been repeopled after the deluge. The descendants of Shem, who colonized the east and south of Asia, seem to have possessed a prone, simple, submissive spirit, susceptible, without much difficulty, of civilization up to a certain point, but easily duped by artifice, or prostrated by dominion, as is seen in those stupendous systems of despotic and sacerdotal power—immemorial sepulchres of the human intellect, which have erected themselves in the east. Again, the descendants of Ham, who proceeded by the southwest of the same continent into Africa, appear to have been characterized by a similar temper of tameness and submission, but to have been, on the whole, inferior in the susceptibility of culture and refinement : and the descendants of Japhet, on the contrary, seem, from their whole history, to have been originally distinguished over both its brother tribes, by the possession of more enterprise of character—an intenser love of liberty—a greater versatility of talent, and a wider range of desire ; by a freer evolution of humanity, and a proportionally more extensive capacity of civilization.

Q. For what were the descendants of Japhet, or early Athenians, distinguished ?

A. For a patriotic spirit, which they exhibited to the fullest extent.

Q. Is love of liberty favorable to patriotism ?

A. Nothing more so : a nation of serfs could never be patriots, in the proper sense of the term.

Q. Have religion and education any influence in forming character?

A. Yes: moral and religious principles have the chief influence in forming the manners and character of a people, as well as those of the statesman:—for says Bishop Berkeley, “He who has not meditated much upon God, the human soul, and its chief good, may possibly make a shrewd and thriving earthworm, but he will indubitably make a blundering *patriot*, and a *sorry statesman*.”

Q. What effect has the encountering with difficulties in the formation of character?

A. They give nerve to the arm, and energy to the mind: for he who has been cradled in the school of adversity can stand erect, and face the storm: and the sentiment is as true as it is beautiful: “As storm following storm, and wave succeeding wave, give additional hardness to the shell that encloses the pearl, so do the storms and waves of life add force to the character of man.”

Q. What influence has the position which a nation or people occupy on the globe, in forming the character?

A. A remote position, at a distance from the effeminizing influence of luxury, where exertions are necessary to be put forth, are favorable to the fostering of a patriotic spirit: and it is known that those nations who have longest maintained their liberty and independence, have done it chiefly by virtue of their insular situation, by lofty mountains, or wide rivers.

Q. Have peculiarities of climate any effect in moulding the character of a people?

A. No one, who reflects for a moment on the intimacy of the connexion which subsists between the body and the soul, and the constant alternation of action and reaction which is going on between them, can reasonably refuse to admit that however this influence may be checked and rendered imperceptible by more powerful causes, it must, from its own nature, be an operative energy.

Q. Has music any influence on the people of a nation?

A. A distinguished patriot ranked the influence of national ballads upon the character of a people above that of legal enactments: and the summary which Plato gives of the popular institute of education at Athens is, "*Music for the mind and gymnastics for the body.*"

Q. And why are religion, education, and liberty, so favorable to the growth of a patriotic spirit in every country where they exist?

A. Because, wherever these have their proper influence on a people, they produce self-respect; dignity of character and conduct; give an elevation and range to thought: and it is as true, that a virtuous and enlightened people can not be slaves, as it is true that an immoral and unenlightened people can not be freemen.

CHAPTER III.

WHAT CONSTITUTES A TRUE PATRIOT, AS CONTRA-
DISTINGUISHED FROM THE MERE DEMAGOGUE.

Question. What does the word demagogue mean?

Answer. Literally, a leader of the people : Sheridan, in his dictionary, makes it, "a ringleader of the rabble:" it is often taken in the sense of a stirrer-up, or agitator, and gives the idea of a factious man, who has influence with the populace, and who is disposed to employ it, more for his own selfish purposes, than for any particular regard he has to his country.

Q. What notable specimens of the demagogue does history furnish?

A. Sacred history furnishes many; and in profane may be mentioned, Æschines in Greece, Catiline in Rome, and Aaron Burr in America.

Q. What distinction should be made between parties and factions of men?

A. Parties are founded on *principle* : factions on men : under the former, people are contending respecting the system that shall be pursued : under the latter, they are candidates for office, and are only debating whose livery they shall wear.

Q. Among factions of men, is it easy to point out their political distinctions?

A. It is very difficult.

Q. Does the cause of freedom derive much security from the existence of a regular opposition?

A. It may be the part of a demagogue to oppose measures without any regard to the principles in-

involved in them, but a true patriot will regard a systematic opposition maintained against any man in office *merely on his account*, as cherishing a factious spirit.

Q. Who then is the true patriot?

A. The man who, influenced by a principle of love to God and his country, and of obedience to their laws, and devotion to their glory, manifests it in the fearless discharge of his religious, moral, and civil obligations, as occasions may arise, by a disinterested and heroic spirit, whatever the perils and privations may be, which crowd along his path.

Q. Who then is the demagogue, or pseudo patriot?

A. The man who artfully affects a zeal for the public good, while at the same time, he is only seeking for *place* and *power*, without that principle and character by which they are merited.

Q. And what is the character of a pure, patriotic statesman?

A. He is one who, uncorrupted by mere selfish views, contemplates events in which the happiness of a future generation may be endangered, and by which the happiness of that of the present may be destroyed;—one whose mind is enlarged by the most valuable knowledge,—whose heart is softened by religion and humanity, and whose spirit is elevated above the ordinary level of mankind.

Q. Can he be a true patriot who, notwithstanding his party likings and dislikes, is habitually infringing those laws on which her safety and prosperity depend?

A. No; it is like "Hail! master," with the lips, and a stab to the heart; and that man is a disorganizer,

let his political principles be what they may, who is spreading through the moral world the seeds of disorder and vice, and thereby sapping the foundation of all government.

Q. Is that man a true patriot who lives in the habitual violation of any rule in her moral code?

A. No: for by doing so he contributes his share to accomplish her destruction; and the practice of vice, like a cancer in the natural body, will, at last, extend itself to the vitals of the country, and produce its ruin.

Q. Is that man a true patriot, whatever may be his professions of attachment to his country, who habitually engages in gambling, swearing, lying, or drunkenness?

A. By no means: these are vices which completely militate against the best interests of the individual who practises them, and which are calculated to unhinge society; and that man can not truly love his country who is an enemy to himself, and is addicted to practices which war against his best interest.

Q. Why should the duellist be regarded as the enemy of man, and of his country?

A. Because he aims at taking away life, contrary to the feelings of humanity—to the unbiased voice of reason, and of conscience—to the requirements of law, and to the command of the Eternal God—merely to gratify mortified pride, and honor, “false-ly so called;” and to avoid the imputation of cowardice, he thereby shows himself *to be a very coward*, by not possessing the magnanimity to bear what many Christian martyrs have borne before him, the scorn, reproach, and ridicule of the world, and by deserting the post, the friends, the duties, which his God has assigned him.

Q. In what language may our country expostulate with all pseudo patriots, duellists, and immoral partisans of every description?

A. She may thus address them: "Obedience is the test of love. Ye can not truly regard me and seek my prosperity without maintaining my legitimate authority, by keeping and recommending my laws. *If ye possess patriotism manifest it by thy works.*"

Q. How can the young best evince their patriotism?

A. By cultivating a spirit of docility, modesty, reverence to superior years, and, above all, *by giving respect and obedience to their parents.*

Q. How can heads of families best evince their patriotism?

A. By training up their children in the fear of the Lord: by watching over, not only the morals, but the *principles*, of those committed to their trust, and being careful to imbue their minds with a thorough knowledge of the evidences on which Christianity rests, and a profound reverence for the Scriptures of truth.

Q. How can woman best evince her patriotism?

A. By smiling upon virtue, and frowning upon vice: by lending the whole of her gentle, but resistless influence, in encouraging every plan which has for its object, the intellectual, and moral elevation of the species—exhibiting in her lofty deportment, her firm belief in the truth of the maxim that "*man's moral greatness is his true greatness;*" and by showing that her influence can do more than give a polish to society—that it can entertain, instruct, *reform.*

CHAPTER IV.

THE OBJECTS TO WHICH THE TRUE PATRIOT WILL DEVOTE HIS EXERTIONS, AND THE SACRIFICES HE WILL MAKE FOR HIS COUNTRY.

Question. What is the object which every true patriot and enlightened statesman will contemplate?

Answer. The happiness of a nation.

Q. What are the best means for the accomplishing of such an end?

A. The encouraging of industrious habits : advancing the cause of learning, virtue, and religion—believing that the patriotism which has little or no regard to the promoting of these great objects is spurious, and availeth nothing.

Q. Why?

A. Because the real and permanent welfare of a people is essentially connected with learning, virtue, and religion : and wherever true patriotism exists it must have religion for its basis, its rule, and its great and ultimate end.

Q. Supposing that society was sunk in infidelity, and that a philosophical scepticism became generally prevalent, what would be the consequence?

A. It would become destitute of disinterested and public virtue, and be even more fruitful of the vices that are hostile to social happiness, than any form of false religion, or than all the forms of false religion combined ; there would be nothing in it to check the selfishness of the human heart ; nothing to lead to the achievement of anything great, and generous, and heroic.

Q. What is the very least we can ask and expect from every man in whatever rank or station he may be placed, who aspires to fill any situation in which the interests of the public or a nation are involved?

A. That he profess a regard to the interests of religion, education, and virtue.

Q. Why is that man unworthy of the entire confidence of his country who does not appear to be influenced by the fear of God?

A. Because there is the greatest probability that his real motives are far different from those which are avowed: and, also, because he will employ whatever power he may obtain in the encouragement of selfish, ambitious, or profligate persons around him.

Q. What sacrifices will the true patriot make for his country?

A. When duty calls he will sacrifice his ease, emolument, honor, reputation, and even life itself, for the purpose of benefiting his country, or of gaining blessings to his countrymen.

Q. And should such pure patriotism be the spirit of all?

A. It should; and it may burn as purely and as fervently, though with less striking manifestations, in the bosom of the humblest individual in the land, as it did in that of a Washington.

CHAPTER V.

THE INCENTIVES WHICH AMERICAN CITIZENS HAVE, FROM THEIR PAST HISTORY, AND THEIR PRESENT POSITION AMONG THE NATIONS OF THE EARTH, TO CHERISH AND DEVELOP AN ENLIGHTENED AND LOFTY PATRIOTISM.

Question. Has our country, as far as she has advanced, been highly favored of Heaven?

Answer. She has.

Q. In what respect?

A. In her founders: in the objects for which the nation was founded: in her preservation in seasons of danger: in her increase and prosperity, and in an abundant enjoyment of the comforts of life, and the fruits of our own labor.

Q. How has she been favored in regard to her founders?

A. Rome, and some of the Grecian states, were founded by outlaws, and desperadoes; but, to found our country, to use the quaint language of a sensible writer, "*God sifted three kingdoms that he might plant the American wilderness with the finest wheat.*"

Q. Who were the founders?

A. They were a self-denying, and noble band, of whom the world was not worthy, and who have been called, by way of ridicule and reproach, *Puritans*—a term which their own character has long since rescued from contempt, and which is identified with all that is great, and glorious in man.

Q. Did they achieve much for mankind?

A. Yes: they came to this country the friends of liberty, of education, of religion: and in the learning of many of them, and in the wisdom and results of their plans and labors, they still stand forth a noble race, altogether superior to the ancestors of any other nation.

Q. Had they any faults?

A. Man must go higher than this world before he become faultless: they had doubtless some false logic—some extravagant ideas, the effects of the age in which they lived; but their efforts, their benevolence, have done more for us than ever chivalry did, or can do, for any people; and it becomes us to revere their memory, study their history, cherish their noble principles, and imitate their lofty Christian virtues.

Q. Was any other nation founded from such motives, and for such noble and benevolent ends as ours?

A. The Grecian and Roman states were intended only as a means of wealth and conquest, and the same is true of the colonies of Spain, and those of Great Britain in the East and West Indies; but the founders of our country, oppressed and persecuted where they should have been protected, resolved, for liberty's sake, and religion's sake, to leave the homes of their fathers for the trackless wilds of this western world.

Q. How was our country preserved in seasons of trial and danger?

A. On the arrival of our forefathers, the power of the savage was mercifully restrained till, by their own increase, they were adequate to the work of self-protection: and later in our history, France

coveted our possessions, and, for more than half a century, strove to wrest them from us ; but He that "*transplanted, sustained :*" and in great mercy we were saved, and brought off conquerors.

Q. How has our nation been distinguished in regard to its increase and prosperity ?

A. Not three centuries ago a few barks, tossed upon yonder billows, contained our entire population, and a few settlements in the howling wilderness were all the extent of our territory, and the title even to that was disputed by wild beasts, and the wilder and fiercer savages. Even at the revolution, our territory was comparatively limited, and our population small, but now we have a territory extending from ocean to ocean, comprising more than two millions of square miles, or about one twentieth of the habitable globe, and containing within its borders seventeen millions of freemen, surrounded with peace, and enjoying the means of happiness.

Q. How are we distinguished as to the comforts of life ?

A. In no other land are they so fully enjoyed. In Norway and Sweden oatmeal and dried fish are the common food of the peasantry : and in the freezing climate of Russia, few of the peasantry have beds to sleep on, or blankets to cover them.

Q. How are we favored as to education ?

A. We are highly favored, with schools, colleges, and universities ; and have reason to believe that "education is the cheap defence of nations."

CHAPTER VI.

THE DANGERS WHICH THREATEN THE INTEGRITY, IF NOT THE EXISTENCE, OF TRUE PATRIOTISM AMONG A PEOPLE.

Question. What government is it that is exposed to the greatest perils?

Answer. The freest; and if it does not work well, it must work worse than others.

Q. To be free and happy, is nothing more necessary than merely to live under a republican form of government?

A. Were that the only requisite, then the renowned states of Greece and Rome should have existed till this day; but republican institutions can no more exist without the diffusion of knowledge and virtue, than animal life without air.

Q. What then has destroyed all other republics?

A. Vice and ignorance.

Q. What danger are we particularly exposed to in this country?

A. We are in no small danger of falling into the habit of regarding it as a settled thing that we are to become, not only the largest and richest, but the freest, wisest, and happiest nation on the face of the earth, forgetting, at the very time, the grand *condition* on which all national prosperity depends.

Q. How can the true interests and permanent welfare of a nation be secured?

A. Only by maintaining that "righteousness that exalteth a nation."

Q. What other danger forms a reasonable ground of alarm?

A. Should the popular spirit ever tend toward a licentious anarchy of MOB DOMINATION—of LIBERTY without LAW and PUBLIC ORDER—we are in the greatest possible danger; for it is beyond a doubt, that a people can inflict upon themselves, by an abuse of liberty, a thousand fold more evils than the most iron despotism can do.

Q. What other danger besets us, pervading the whole mass of society?

A. The excessive and restless struggle of every one, not to acquire lofty science, and all the more spiritual elements of social well being, but to get rich; and it is matter of regret that so many have a profound reverence for nothing but money.

Q. In what consists the danger of this excessive anxiety for wealth, which characterizes this generation?

A. History and experience demonstrate that the tendency of excessive wealth is, not to raise man in the scale of moral and intellectual greatness, but to sink him in luxury, and private and public corruption; and, unless it is counteracted and ennobled by higher and happier influences, is sure to degrade a nation, as it does an individual.

Q. What very false standard is set up by many in the present day, as to what constitutes real merit?

A. The standard of thinking it less important to be wise, and virtuous, and learned, than to be rich.

Q. Is there not some danger too when we advance to a state of high *civilization*, without corresponding *cultivation* of both head and heart, that is, intellectual and moral culture?

A. There certainly is; and in such a state of things, the morals of a nation, and the whole tone of society, are very likely to be injured.

Q. What other element endangers our country?

A. The strife of party politics, artfully carried on, by hordes of office-seekers, who have discovered that it is their interest to keep up the strife, ring changes upon a few popular watchwords, and excite the passions of the less-informed portion of the community, while a virulent party press is too ready to lend its aid in prolonging the strife, by adding fuel to the fire.

Q. Is there any danger to religion, and consequently, to our country, from the restless craving and ill tempered zeal, that exist in the present day for religious novelty and excitement?

A. From this restless desire for something new in religion, there is a tendency in man to rush from one error or extreme to another, till he fall headlong into the pit of fanaticism or infidelity.

Q. Is not the present age remarkable, more for running after exciting and declamatory preaching, than for that which is *solid* and *instructing*?

A. It is; and only let it be *announced* that a MILLER, or any other fanatic of the day, is going to *exhibit*, and a whole city will flock to hear his ravings. It seems to be, in some cases, too true, that, in proportion as a man is lunatic, or glittering without being solid, splendid without being useful, or destitute of "sound speech, which can not be condemned," is he sure of a large congregation.

Q. Is all warmth in the preacher then to be condemned, as if it endangered the existence of truth?

A. By no means; who would not condemn coldness and indifference in the minister of religion, and condemn only that fury of passion, which has more of animal than of mental excitement in it, and which is forced emotion, and no more *true* feeling, than bombast is the sublime?

Q. Any other danger to our country?

A. Yes; there is danger from the popular productions that are constantly issuing from the press, the bad effects of which, some parents may deplore on the minds of their children. The world, it is to be regretted, is filled with a species of literature with which it is *dangerous* to become acquainted, which is the vehicle of infidelity, in all its forms of refinement and coarseness, and which addresses itself in wit, in vile and vulgar ribaldry, in polluting insinuations, and existing under the garb of history, poetry, of philosophy, and of periodical journals, and assailing the highest interests of man, as a moral, a religious, and an immortal being.

CHAPTER VII.

THE IMPROVEMENT TO BE MADE OF THE FORE-
GOING VIEWS OF PATRIOTISM.

Question. What may be learned from a review of the foregoing pages ?

Answer. The duty and importance of cultivating a patriotic spirit.

Q. Who, after all, is the best Patriot ?

A. The best Christian.

Q. Does Christian patriotism teach us to confine our benevolent exertions to our own land ?

A. No : the benevolence that embraces the whole world is in perfect harmony with the tenderness that endears our country.

Q. What lesson may all, but especially the young, learn from the fact that the formation of character depends upon a variety of causes ?

A. The useful lesson that man has been rendered, by his Creator, for wise and gracious designs, capable of *forming habits*—and since he is so much the creature of habit and circumstances, it is of infinite importance, that this law of his nature be turned by him to good account ; and he can do so, by *training his mind*, by calling forth and cherishing good dispositions, and suppressing bad ones, and by studiously forming those habits, in early years, that will prepare him for the successful discharge of the duties of life.

Q. What habit, the formation of which is of such vast importance, as to influence our religious and

moral improvement, the equanimity of our temper, and the permanence of our happiness?

A. That habit is INDUSTRY. In regard to everything that tends to elevate man in goodness, in greatness, or in happiness, the formation of this habit is of the greatest value.

Q. What lesson can the youthful patriot learn from the early history of George Washington?

A. That the circumstances and habits of his early life formed him for the exalted station Providence intended him to fill. Far from the enervating pleasures or patrician softness of life; born by the side of the Potomac, beneath the roof of an honest Westmoreland farmer, that of an orphan was his lot, almost from infancy. At sixteen years of age, in search of an honest maintenance, encountering intolerable toil, the Virginian stripling delighted himself with the thought that, although no academy had invited him to repose within her shades, no college crowned him with its honors, he qualified himself to *read, write, and cipher*. Possessing the spirit of genuine independence, he writes to a school companion, that he was his own cook, having no spit but a forked stick, no plate but a *large chip*, rarely slept on a bed, and regarded a bearskin a splendid couch for repose. Such were the youthful hardships that formed the character of him who stands—

“Virtue confessed in human shape;

and whom God selected to give a new impulse to human affairs, and to mark the commencement of a new era for the human race. His name will live, as liberty spreads from age to age.

Q. What can we learn from contemplating the character of the true patriot, as contradistinguished from the mere demagogue?

A. We can learn how much *one* pure patriot can effect for his country, by generous disinterestedness, incorruptible integrity, undaunted firmness, and a zealous concern for the advancing of the cause of learning, virtue, and religion—the three grand pillars, on which rests a republican form of government.

Q. What do we learn from reviewing the early history of our forefathers, or the founders of this country?

A. Our obligations to preserve and transmit to the latest posterity, unimpaired, the valuable legacy they bequeathed to us; to set a noble example to the world of everything that is great and good; and, while we rejoice in the exalted and benevolent ends for which our nation was founded, we should never forget that, while our privileges and liberties were gained by ~~negligence~~ and self-denial, they may be lost by indulgence, sloth, or supineness. *Vigila* “*The Romans were never more proud of their ancestors than when they ceased to resemble them.*”

Q. What do we learn from contemplating the dangers to which the integrity, if not the existence of patriotism, is exposed?

A. To do the very best we can, and at the same time, trust in *Him*, who is Governor among the nations. “And blessed is that people whose God is the Lord.”

PART II.

CHAPTER I.

ON THE ORIGIN OF CIVIL GOVERNMENT, AND
ON THAT OF THE UNITED STATES.

Question. What was probably the first kind of government?

Answer. The patriarchal.

Q. What naturally leads to such a conclusion?

A. The account which is given to us in the Pentateuch, of the longevity of man in the early ages of the world, and of the habits of pastoral life which prevailed at that time.

Q. What consideration strengthens this opinion?

A. A consideration of the circumstances in which mankind are introduced into the world, and in which they are prepared for the duties and employments in which they are afterward to engage;—being united from the beginning into families of small communities, they are trained up under a system of discipline, and by being accustomed to render obedience to parental authority, they can afterward more readily yield whatever subjection the arrangements of Providence may require from them.

Q. Is it likely that, in those days, the parental authority would, more or less continue, during the parent's life?

A. It is highly probable it would ; and that authority might be revered after the death of the parent ; and they being united together by affection and habit, would be led, from motives of convenience and security, to transfer their obedience to some one of the family who, by his age or services, or by the part he possessed in the direction of their affairs during the lifetime of the parent, had already taught them to respect his advice, or to attend to his commands.

Q. How can the origin of a tribe be accounted for ?

A. Somehow in the same way; and as the tribe increased in affluence and power, it would gradually extend its authority, so that surrounding families would by degrees incorporate themselves into it, that they might enjoy its protection.

Q. Can any causes be assigned why, in all probability, the authority vested in the chief of a tribe was hereditary ?

A. Probably his own personal accomplishment, his mental superiority, his skill in war, and wisdom in peace, might all raise him so high in the estimation and affection of the different members of the tribe, that they would fix upon him to be their leader, and it would be quite natural to transfer the affectionate obedience to the son, which the tribe had given to the father.

Q. Is not some form of Government necessary in every country ?

A. Yes ; without it anarchy, with all its evils, would prevail, and neither life nor property would be safe.

Q. Are there not different modes of government throughout the world ?

A. Yes: there is despotism, where a single man rules, and makes laws as he pleases: he is called a despot: in some countries, a certain number of persons belonging to ancient or wealthy families make the laws and rule, and the name of that form of government is aristocracy, and when the power is in the hands of the people, it is a democracy.

Q. When a country once increases in population, to a considerable amount, how are the affairs of government conducted?

A. By representation; that is, the people choose a certain number from among themselves, to attend to the affairs of the state or nation, and they meet, and represent a certain district or portion of country, and attend to its interests, and that mode of government is called representative, or republican.

Q. Of all modes of government which is the best?

A. The representative; because, if the people make a wise and judicious selection of proper men to represent them, it is the same as if they governed themselves; and indeed possesses many advantages, for although many have sufficient judgment to select wise and good men to be their legislators, it does not follow that *these many* make good legislators themselves.

Q. Does it not seem incongruous, or inconsistent, that millions of mankind, whose physical force, when combined, seems irresistible, should submit to the control, directions, and enactments, of a few of their fellow-creatures?

A. No: It accords with reason, is for the good of society, and Divine Revelation clearly shows it

to be the will of God, that there should be an established government, and that obedience should be given to the existing authorities.

Q. What would probably be the consequence if the *whole people*, in their own individual persons, were the legislators, and executors of laws?

A. Anarchy and injustice would prevail; and hence the necessity of the legislative, executive, and judicial departments of government, established for the existence and well-being of a nation.

Q. What is the origin of the government under which we now live?

A. We trace the origin of our government to the Fourth of July, 1776; the day when the colonies declared themselves free and independent States.

Q. How were we governed before the Fourth of July?

A. We were governed by Great Britain, as her colonies.

Q. Were her laws wise, just, and good?

A. In many respects they were, but she began to treat us rather unjustly, and the course she pursued against us threatened our liberty; and although we remonstrated with her, as to the injustice of her conduct, our remonstrance only led her to send over some of her ships and soldiers to enforce obedience.

Q. Did the colonies think it right to obey?

A. They bravely resisted—took up arms—carried on a war against fearful odds with Great Britain, and compelled two armies to surrender:

Q. What was the consequence?

A. Great Britain was compelled, in 1783, to acknowledge the independence of those colonies which she had previously governed.

Q. What is the war in which America and Great Britain were engaged, for more than seven years called ?

A. The American Revolution.

Q. With what feelings should that Revolution be remembered by us ?

A. With feelings of gratitude to God, for the blessings which have followed it ; with reverence and affection to the memories of those good, wise, and great men, who achieved so much for us, at such risk and suffering.

Q. How did Great Britain, or the mother-country, feel in her circumstances ?

A. She felt keenly the pangs of separation, as every mother must who parts for ever with a beloved daughter.

Q. After the war of the Revolution did each of the colonies become *free States*, each having a right to govern itself, as it should think fit ?

A. Yes ; but as they were induced to unite together for mutual help during the war, they very properly continued united, and entered into an agreement, called a *Confederation*, having made laws which they all promised to obey.

Q. Did the plan of the Confederation continue ?

A. No ; they soon called a convention, when a complete plan was laid and adopted for uniting all the States under one *General Government*, and it was called *The Federal Constitution*, and under its direction we now live, and enjoy liberty, security, and happiness.

Q. By whom are all the laws made which concern the United States ?

A. By Congress.

Q. Do the members of Congress all meet together in one assembly when they make laws ?

A. No ; they meet in two separate assemblies, one of which is called the SENATE, and the other is called the HOUSE OF REPRESENTATIVES.

Q. Who are the persons who choose the members of the House of Representatives ?

A. The people of all the different States ; because the laws of Congress concern all the States, and must be obeyed by the GENERAL GOVERNMENT, or by all the people of this Republic.

Q. How is the election of members to the House of Representatives conducted ?

A. A day is fixed, and those who have a right to vote, appear at a place called the polls, and by putting into a hole, in the top of certain boxes, a slip of paper, with the names of the persons whom they choose written on it ; afterward these slips of paper are examined, and the number of the votes given by the people for each candidate, are counted ; and those having the greatest number of votes are elected.

Q. How are disputes concerning elections settled ?

A. A dispute in the Senate, is settled by the Senate ; and one by a member claiming a seat in the House of Representatives, can be determined only by that body.

Q. For how long a period can one be elected for the House of Representatives ?

A. Only for two years ; but he may be re-elected.

Q. How are the members of the Senate of the United States chosen ?

A. The legislature of each State chooses the Senators for that State, and two are chosen for each State in the Union.

Q. Although some of the States have a much larger population than others, why is each State, large or small, entitled to only two Representatives in the Senate?

A. Because, in the United States they are represented as sovereigns—no regard being paid to relative strength—an important feature in this branch of Government.

Q. What age must a person be before he can be chosen a member of the House of Representatives?

A. Twenty-five years of age, and must either have been born in the United States, or must have been naturalized seven years before he can be elected.

Q. How old must a Senator be before he can have been elected?

A. Thirty years old, and if not born in the United States, he must have been naturalized nine years before he can be chosen to the office.

Q. Can the Senators ever sit as judges?

A. They can; and when any civil officer, from the President downward, is guilty of a violation of his public duty, he may be accused by the House of Representatives, and tried by the Senate. The accusation is called an *impeachment*, and none can bring an impeachment but the House of Representatives, and none can try one but the Senate.

Q. Who presides in the Senate during the time of an impeachment?

A. The Chief Justice of the United States.

Q. Is it proper that the highest officer in the country should submit to a trial?

A. In some governments it is said, "the King can do no wrong," but in this country no man's official greatness raises him above the law, and this

constitutes its glory. He who observes and honors the laws of his country is its friend, and a patriot; he who violates and disobeys them, is its enemy, and helps to destroy our very freedom and happiness.

Q. With what power does the constitution invest Congress?

A. To lay and collect taxes, duties, imposts, and excises.

Q. Explain these terms.

A. A *tax* means a sum of money which the people are directed to pay for the support of the government, and defence of the country; *duties* are sums of money which must be paid by persons who bring goods of any kind from another country into this, and are payable at a place called the customhouse, and that money is deposited in the Treasury of the United States; *imposts* are sums of money which must be paid to Government by persons owning vessels, and is charged in proportion to their size; *excises* are sums of money which must be paid to the Government by persons who make certain articles within the United States, in proportion to the quantity, or the value of the articles manufactured.

Q. How are direct taxes apportioned among the several States included in the Union?

A. According to their respective numbers, which shall be determined by adding to the whole of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three fifths of all other persons.

Q. Are taxes, &c., necessary?

A. Certainly, a Government, no more than a private family, can exist without money; and taxa-

tions are the proper way of obtaining it. All receive the benefit ; for if men would refuse to pay just taxes, how could a Government support armies and navies ? how could it pay for making, or for executing laws ? how could it maintain justice, safety, and order ?

Q. Has Congress any more power ?

A. It can borrow money on the credit of the United States, and such money is called a *loan*.

Q. How is that transaction of borrowing and lending done ?

A. The lender of the money receives a printed paper acknowledging that such a sum has been lent, and promising to pay a small sum yearly, as *interest* for the use of it ; and that printed certificate is called *stock*, which piece of paper may be bought and sold the same as any other article. If said printed paper promises to pay six dollars a year for every hundred borrowed, it is called "United States six per cent. stock ;" if it promises to pay four dollars a year for every hundred, it is called, of course, "United States four per cent. stock."

Q. Has Congress any other power ?

A. Yes : it can coin money, and fix the value of the coin ; it can declare one uniform size for the weights and measures used throughout the United States ; it can establish postoffices and postroads ; it can grant patentrights and copyrights ; it can erect courts ; punish piracy ; declare war between the United States and any other nation ; can issue letters of marque and reprisal ; make rules to govern both army and navy ; and has power to do many other things which plainly show, what a highly important and responsible situation that of a member of Congress is, and how judicious and

careful the people should be, in selecting the wisest and best men in our country to fill such a dignified office as that of legislator.

Q. Who executes the laws which Congress makes?

A. The President of the United States.

Q. Is his power great?

A. The constitution has vested him with great power and patronage; and it is the most honorable, exalted, and responsible station in the gift of the people, and one which requires its possessor to be adorned with the highest intellectual powers, great experience, and, above all, with incorruptible integrity and moral worth, and able to say—No.

CHAPTER II.

ON THE VALUE AND ENDS OF GOVERNMENT.

Question. What does the word Government imply?

Answer. A certain amount of restraint, or the resignation of just as much liberty as is necessary to attain it.

Q. What is the end or design of Government?

A. The liberty, security, and happiness of the citizen.

Q. Whether were governments instituted, for the happiness of the many, or for the benefit of the few?

A. For the happiness of the many.

Q. In what consists the true foundation of government?

A. In the choice and consent of the people.

Q. Is not some species of government essential to the well being of mankind?

A. Yes, and submission to some species of government is consequently a duty.

Q. Is there any form of human government absolutely perfect?

A. There is no form of human government which is not incident to some peculiar class of evils, but some forms are much less so than others.

Q. Why do men regard it necessary to unite in political society?

A. To guard against injury from others—for were there no injustice among mankind, no protection would be necessary, and then every man might be left without restraint or control.

Q. What kind of government is it, that is exposed to the greatest perils?

A. The freest, and if it does not work well, it must work worse than others.

Q. What does our form of government pre-suppose?

A. That the capacity of self-government is commensurate with the *right*; consequently the government is fit for us no longer than we are fit for it.

Q. What is the theory of our form of government in regard to the electing of legislators?

A. That the people are wise enough to choose proper men for their representatives.

Q. What important right has every American citizen?

A. He holds the important right of voting who shall be his legislators; it is a high privilege, but

as dangerous in the hands of an enlightened and corrupt people, as deadly weapons are in the hands of a madman.

Q. Who forms the very life blood, and vivifying spirit of the body politic?

A. The people: and it is only as they are wise and virtuous, that a nation will become great or happy.

Q. What is a sacred and fundamental principle, in all republican forms of government?

A. That all should be ruled by a majority.

Q. But is it a thing to be taken for granted that a majority can do no wrong or foolish thing?

A. The fact is, the doings of a *mere numerical majority* will never be a whit wiser or better, than the wisdom and virtue of the individuals who compose that majority; and a majority should never forget that its will, to be rightful, must be *just* and *reasonable*.

Q. In connexion with this subject, what is of the greatest importance to the permanent welfare of our country where the right of voting is open to every citizen?

A. That every one who enjoys such an invaluable right, should have his mind properly enlightened, to enable him to act conscientiously, and from high and patriotic motives, and use his privilege as one who is responsible to his country, and his God.

Q. In what consists the real danger to every free government?

A. Its real danger is to be dreaded, not so much from its enemies, as from its friends.

Q. To preserve the grandeur and dignity of our free institutions, what is absolutely necessary?

A. It is absolutely necessary, not only that our youth be well instructed, and taught to obey their parents, and submit to the wisdom of superior years, but that attention should be paid to the instruction of the working classes of the community; for they being the most numerous, powerful, and important portion of the community, a nation must therefore become powerful and important just as their knowledge is increased, and their virtues formed.

Q. What, after all, is the most useful property, and far the most valuable that a nation, or any community, can possess?

A. Experience proves that the most valuable is that which is invested in SCHOOLS and CHURCHES; and while it is doubtless necessary for national defence, that a government should have at its command fleets, armies, and money, but still, the real strength and glory of a nation is in the knowledge and virtue of the people; and the schoolmaster and the preacher, who faithfully discharge their important duties, increase that knowledge and virtue, and, consequently, *the moral strength of the nation.*

CHAPTER III.

ON THE SUPPORT WHICH CHRISTIANITY RENDERS TO CIVIL GOVERNMENT.

Question. What are civil institutions?

Answer. They are voluntary associations, of which the sole object should be to promote the happiness of the whole.

Q. Does Christianity render any support to these institutions ?

A. It does ; and in doing so, it has not only left our civil rights unimpaired, but has clearly defined the character, and, in general, the duties of those who rule, and those who should obey.

Q. In what part of the inspired volume are the passages to be found which enjoin obedience to the powers that be ?

A. They are to be found in the 12th chapter of Romans, the 3d chapter of Titus, and 1 Peter, 2d chapter.

Q. What was the design of the apostle Paul insisting, in his epistle to the Romans, that *every soul* be subject unto the higher powers ?

A. It was to meet and remove the false, but favorite notion of the Jews, that they, as the peculiar people of God, were exempted from subjection to heathen rulers, and from paying them tribute.

Q. Did our Savior, as well as Paul, discountenance that favorite notion of the Jews ?

A. Yes ; when the malignant Pharisees conceived the plot of entangling him with political affairs, he delivered, in the sentence that confounded his enemies, one of the most sublime and important precepts of universal practical application that the human mind can conceive : "*Render, said he, unto Cæsar the things which are Cæsar's, and unto God the things that are God's.*" The passage will be found in Matthew, 22d chapter, 15—24, and is well worthy of consideration.

Q. Is there any privileged order that can claim exemption from this statute of high Heaven ?

A. None, on any ground whatever ; for however exalted in rank, and whatever office we may hold

in church or state, we are bound, in everything lawful, to render obedience.

Q. Is the *nature* of the obedience we are to render to civil government pointed out in the sacred writings?

A. Yes; we are taught, not only to obey civil government, but that obedience to the state is a duty binding upon the conscience, and to be practised from a regard to the will of God; "it is to be a subjection, not only for wrath, but also for conscience sake."

Q. What qualities must our obedience possess?

A. The obedience must be *unreserved* and *universal*—extensive as are the demands of the laws of the land, or as are the officers by whom the laws are administered; and this duty, like every other, must be discharged as unto God, and not to man, with deference to his authority, and zeal for his glory.

Q. What do the passages of Scripture, above referred to, teach us?

A. That civil government is an ordinance of God: and he who feels no interest or concern for its welfare, does not render unto Cæsar the things that belong to Cæsar.

Q. Is the kind of government, and the limits of submission to which it shall extend, fixed in the Scriptures?

A. The Bible does not, for obvious reasons, notice the comparative merit of the different forms of civil polity, nor inform us which is most conducive to the improvement and happiness of mankind; nor does it determine whether the sovereign power should be in one, or in many, or in what manner it ought to be divided in its exercise, for these be-

ing mere human questions, are to be settled by mere human reason and contrivance.

Q. Should not every Christian take an interest in the welfare of our civil institutions?

A. Some appear to regard state affairs as if they were something necessarily diverse from religion as light is from darkness, fancying that the Christian is bound to stand entirely aloof from them, or betray his trust to the cause of Christianity, forgetting that church and state are both institutions of the Christian's God, which, while never designed to be amalgamated on earth, are nevertheless, so mutually depending on each other, that the destruction of the one can not be otherwise than seriously prejudicial to the prosperity of the other.

Q. Is the maxim that "Religion has nothing to do with politics," a sound one?

A. If by politics is meant a sort of *trading business*, the great object of which is, first to obtain power *by any means*, and then use it for the benefit of the individual and his friends, believing that "*all is fair in politics*," in such a case the maxim is sound; but if the term be taken in its proper acceptation, as embracing whatever may be properly considered as entering into the civil polity of a nation, arranged and administered for the physical, intellectual, and moral advantages of its population, then the principles of reason, as well as the dictates of revelation, say that the maxim is unsound, and that the spirit of philanthropy and patriotism, and sound views on political subjects, are interwoven with the Christian character, and give to it beauty and consistency.

CHAPTER IV.

ON THE DUTIES OF RULERS.

Question. Are the duties which rulers are enjoined to practise defined in Scripture?

Answer. Scripture speaks of them, both in direct terms, and by implication: and is as hostile to tyranny and oppression in the ruler, as it is to licentiousness and insubordination in the citizen; and so far from countenancing anything unjust, or arbitrary, or oppressive, in governors or rulers, it severely reprobates it, reminding them that they also have a Master in heaven.

Q. Should an undue stretch of power, or abuse of privilege, be considered very wrong on the part of any ruler?

A. Certainly; because it goes beyond the limit which the source of all authority, the Supreme Moral Governor of the world, has delegated to his servants;—because it tends to subvert the true interests of society, and the ends of just government;—because it is at variance with the law which enjoins us to do unto others, as we would wish others to do unto us; and because it is expressly forbidden by the sovereign Judge, at whose tribunal, both “rulers and ruled” must give an account.

Q. What is the first qualification required of every ruler, or man in public office?

A. It is certainly the duty of every one who is elevated from a private to a public station, to be among the number of those who fear God. If it be the duty of all to love and reverence the crea-

tor and ruler of the world, and supplicate his favor and protection, it is especially the duty of those who are elevated from a private to a public station, to do so: and they give the best and only sure pledge, that their talents, however splendid, will be employed beneficially; and that, in place of seeking the advancement of their own interests, they will sincerely aim at promoting the real good of the public, and of the country. That people must be very corrupt, indeed, who could not love and esteem a pious ruler, and such could not fail to be an eminent blessing to those over whom Providence has placed him.

Q. What other qualification should a ruler possess?

A. He should be a just man; one who respects the rights of others, and who feels the criminality of violating them—for the Supreme Ruler of the universe says—“*He that ruleth over men must be just.*”

Q. How will he manifest his justice?

A. Is he a legislator? Justice will be the foundation of the laws which he enacts. Is he a judge? His interpretations of the law, and his decisions, will be impartial and just. He will do no unrighteousness in judgment; nor will he respect the person of the poor, or honor the person of the mighty, but in righteousness will he judge his neighbor. Is he intrusted with the executive government? He will faithfully, and in conformity to the Constitution, perform the duty assigned him.

Q. Should the mind and heart of a ruler be enlarged and warmed by benevolence?

A. In the exercise of an enlarged benevolence, he will look to the good which he may be the

means of accomplishing, not only to the present, but to future generations. If a good man, he will regard himself as the servant of God, elevated to his high office for the purpose of administering justice, and advancing the good of his fellow-creatures, and the blessings which will flow from his integrity and uprightness, will lead others to regard him in this amiable character.

Q. How will a good ruler administer the law ?

A. He will temper it with mercy. The wrongs of the people he will, if possible, prevent, and always hasten to remove ; and, in imitation of that God, whose goodness extends unto all, and who delights in diffusing happiness around him, will he employ his power, and endeavor to extend the influence of pure and undefiled religion, by which alone the virtue and happiness of man can be effectually promoted.

Q. Should a ruler respect the laws of his country, not only generally, but in every particular ?

A. He ought in all that relates to his own official conduct, and in whatever affects the rights of others. On every principle, he is bound to show the greatest deference to the laws of his country, and should therefore be well acquainted with the constitution, which should be his guide.

Q. What was enjoined upon the king or ruler of Israel ?

A. In Deuteronomy, 17th chapter, 19th and 20th verses, are these words : " It shall be that when he sitteth upon the throne of his kingdom, that he shall write a copy of this law in a book, and it shall be with him ; and he shall read therein all the days of his life ; that he may learn to fear the Lord his God, to keep all the words of this law, and

these statutes to do them ; that his heart be not lifted up above his brethren ; and that he turn not aside from the commandment to the right hand, or to the left."

Q. What duty is particularly binding upon a ruler or man in authority ?

A. He is bound to exhibit a good example. As a man he ought, in his private character, to be blameless ; to be a pattern in his obedience to the laws of God, and of man ; and to lead others by the silent, but powerful influence of his virtue and example, to honor God, and to keep his commandments.

Q. In what should he be particularly regular ?

A. He should be regular in the observance of his duties to God, in public and in private ; in revering his name and ordinances ; in remembering and sanctifying the Sabbath, and, generally, in practising the "things that are true, and just, and honest, and lovely, and of good report, if there be any virtue, and any praise."

Q. What is likely to follow from a ruler so conducting himself ?

A. He will, in this way, render his elevation a public blessing ; the means of checking vice, and of encouraging and diffusing virtue ; and, in the language of an inspired writer, "His eyes shall be upon the faithful of the land that they may dwell with him ; he that walketh in a perfect way shall serve him ; he that worketh deceit shall not be in his house ; he that telleth lies shall not tarry in his sight."

Q. Are good and just rulers a great earthly blessing ?

A. Yes ; for when God denounced judgments against ancient Israel, he threatened them with the removal of such rulers from all the departments of the government.

Q. In what part of Scripture is that fact stated ?

A. In Isaiah, 3d chapter, where the Prophet says, "Behold the Lord, the Lord of hosts, doth take away from Jerusalem, and from Judah, the stay and the staff: the whole stay of bread and the whole stay of water: the mighty man and the man of war: the judge and the prophet, and the prudent and the ancient: the captain of fifty, and the honorable man, and the counsellor, and the cunning artificer, and the eloquent orator. And I will give children to be their princes, and babes shall rule over them. And the people shall be oppressed, every one by another, and every one by his neighbor."

Q. Why should a ruler be a good man ?

A. Because the higher a man is exalted above others in power, the more he should excel in virtue or moral goodness: for this reason Cyrus said, "*No man ought to govern who was not better than those he governed.*"

Q. What falls naturally within the province of a civil ruler ?

A. The administration of justice ; the protection of property, and the defence of every member of the community from violence and outrage, by the powers vested in him by the people, whose will rulers are appointed to execute, not to oppose ; and to manage the public, not to pursue any private or particular interests.

Q. Is it to be understood that all the existing authorities in the nation are to lie at the mercy of

the people, liable to be displaced by the first breath of public discontent ?

A. By no means ; rulers, and men in public official situations, are to be respected and obeyed as interpreters of the public will ; till they are set aside by the unequivocal voice of the people, they are a law to every member of the community, and to resist them is rebellion.

Q. Are the obligations of Christians to civil rulers sufficiently insisted upon from the pulpit, or the press ?

A. Although the duties inculcated by the precepts of our Savior, to render unto Cæsar the things that are Cæsar's, are clearly exhibited in the inspired volume, and enforced by the most authoritative sanctions, it is to be feared that the obligations of Christians to civil rulers are not often enough brought before the minds of the people, notwithstanding the intimate connexion of the observance of the duty with the very existence of the church militant, and civil society.

CHAPTER V.

ON THE DUTIES OF RULED.

Question. Does the welfare of a nation depend entirely on the refined wisdom of the few whom the people have empowered to act as rulers ?

Answer. By no means ; its welfare depends greatly upon the morals and principles—upon the good

sense, and good conduct of the *many*—upon the enlightened and active patriotism of the whole body of the ruled—determined, as they should be, to preserve the noble feelings—the proud and virtuous sentiments, that guided our forefathers in the Revolution: all which, may be characterized by the single word—WASHINGTON.

Q. When a nation forms a government, whether does it place *wisdom* or *power* in the hands of a ruler?

A. It simply places *power*, and the concern of the ruler is only with those objects on which power can operate.

Q. What is meant by the term authority, as applied to a ruler?

A. As distinguished from force, it signifies a right to demand obedience; and disobedience to a ruler, possessing lawful authority, is of course, criminal.

Q. Are we bound by many ties, to support and defend the government under which we live?

A. As a legacy bequeathed to us by our fathers we are; and a sense of the great importance of a faithful discharge of our obligations to the government can not be too deeply impressed upon our minds.

Q. Are these obligations numerous?

A. Yes; and the Scriptures, by enforcing them by all the sanctions of religion, strengthen greatly the bonds of civil society.

Q. What duty does Christianity inculcate on every citizen?

A. The duty of obedience to rulers; and this duty is enforced by far higher motives, and on much surer grounds by divine revelation, than it is possible for unaided reason to suggest.

Q. Are the disciples of Christianity required to regard the existing authorities, as appointed by God, without any inquiry as to their origin?

A. Yes; and to give them the prompt and universal obedience due to Him, whose will they express, and whose benevolent designs they are intended to promote.

Q. How does Christianity represent rulers?

A. It represents them as the servants of the most high God, and exercising, in the discharge of their office, a power delegated to them by the Sovereign Ruler of all things; which circumstance should secure to the ordinances of civil government, a faithful observance, as the authority comes from God, and should, therefore, influence the conscience of him who is called upon to obey.

Q. What advantage accrues to society from the fact that obedience to magistrates, and all in authority, is enjoined in the Scriptures of truth?

A. Obedience being enjoined by the authority of God, a provision is made for the order and stability of society—thereby making disobedience to lawful authority a sin equal in aggravation, to a trespass of the law of God, and consequently binding the citizen to obedience, by far greater penalties than it is in the power of man to inflict—*even the pains of God's displeasure.*

Q. Are the particular duties which we owe to our rulers, and the manner in which these duties ought to be performed, specified in the Scriptures?

A. They are clearly specified; and the Christian patriot knows, that, in performing the duty of obedience to "the powers that be," he is required to have the authority and glory of his God constantly in view; and to consider rulers and magistrates as

entitled to his subjection, not because they have greater power than he, but because they are the officers and servants of the King Eternal; and rule by his commission.

Q. Should rulers be viewed in such a light?

A. Unless we do so, we wrong Him whose servants they are, just as much as we would wrong the nation, to whose ambassador or minister, we did not render proper respect, who had exhibited his commission.

Q. Are citizens at liberty on account of the vices of their rulers to forget the dignity and authority of their office?

A. No: nor are they in the slightest degree, in consequence of these personal sins, exempted from obedience to the laws of the land.

Q. Are citizens at liberty, on any principle of Christian duty, to speak evil of their rulers, or to bring railing accusations against them?

A. While they may cautiously and prudently exercise their judgment on their public conduct, they are "to speak evil of no man," to be no brawlers, but gentle, showing all meekness unto all men.

Q. Are we at liberty, according to the Christian law, to wish evil in our thoughts even to our rulers, under a mistaken impression as to the utility of their measures?

A. Solomon says, "Curse not the king, no not in thy thoughts: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter."

Q. What duty are Christians enjoined to perform toward their rulers?

A. To pray constantly and heartily for them. "I exhort," says the Apostle Paul, "that first of all, supplications, prayers, and intercessions, and giving of thanks, be made for all men ; for kings, and for all that are in authority ; that we may lead a quiet and peaceable life, in all godliness and honesty. For this is good and acceptable in the sight of God our Savior."

Q. Would any advantage be gained if we would comply heartily with the injunction of the Apostle Paul? and pray for all that are in authority?

A. There is no doubt the disposition of mind and state of heart required in offering supplications, prayers, and intercessions, and in giving of thanks before the throne of the Almighty, (if not discharged as a mere form or as a customary petition) would be as favorable to our own happiness, as to the peace and harmony of society : and owing, as we do, gratitude to our rulers for the blessings which, under Providence, we enjoy by their government, the "giving of thanks" to God for our privileges, enjoined by the Apostle, is peculiarly becoming.

Q. Does the spirit of Christianity require us to cherish this kind and grateful feeling toward all magistrates and rulers in our land?

A. It does ; and we should be more disposed to cherish grateful feelings toward our rulers did we, for a moment, consider the advantages resulting from any government, even the worst, rather than anarchy. Under every government property is, in a greater or less degree, protected, and industry encouraged, while, from anarchy, universal ruin would be the consequence ; neither life nor property would be safe.

Q. What construction are citizens bound to put on the conduct and measures of their rulers?

A. The most candid and charitable ; rulers are but men, and, with the very best intentions, are liable to err : and he knows very little of man who expects a human being to be exempted from this liability. Besides, it is a duty which we owe to all men, not to judge them rashly, or with asperity ; and it will be found to be generally true, that he who is most ready to find fault with the conduct of others, and is very censorious, is himself the most faulty, and should at least be suspected.

Q. Is there any form of government on the face of this earth that can save sinful beings from distress or calamities ?

A. There is no doubt that form of government is most pleasing to the eye of the Supreme Being which imparts the most happiness to his creatures, but whoever believes in man's apostacy from his Creator, and consequent corruption, can not expect to be exempted from sufferings in this world, or imagine that the very best human government can save man, as he now is, from trials, difficulties, and disappointments.

Q. Are not men, in general, remarkably prone to impute the evils they endure to any cause rather than to their own failings and desert ?

A. They are ; and this propensity, or infirmity, very naturally leads all ignorant and self-confident persons to suppose that some change would do good ; that a change, either of the form of government, or of the agents by whom it is administered, will remove all their sufferings, and convert this earth, on which the malediction of the Creator rests, into a paradise of bliss.

Q. To whom may such individuals be likened?

A. They may be likened unto those who are affected with fever, who imagine that a mere change of position will bring them relief, till experience teaches them that the disease is within; or to an army of cowards, who confidently ascribe all their disasters and defeats, not to their own cowardice, but to their leaders, crying out, that if they had had but other and abler generals, they would have gained the battle, and come off victorious.

Q. When dissatisfied with government, what one consideration should we take into the account?

A. We should beware of blaming man for withholding from us what the *righteous government of God* has denied us; and in place of criminating, or attempting to criminate, rulers, let us cherish thankfulness for the mercies we possess, and endeavor to improve them. If we can not improve and reform the times, let the times improve and reform us. There is nothing easier than to find fault.

Q. In what other way does Christianity strengthen civil government?

A. By inculcating the principles of peace, and inspiring a hatred to war.

Q. Is war, in all cases, unlawful or criminal?

A. In too many instances the injustice of mankind has rendered it necessary, but these instances are fewer by far than the practice of the world would lead us to suppose; and it will be found that most wars have originated in pride, ambition, and covetousness.

Q. Can two nations engage in hostilities without one of the party being guilty of injustice?

A. No ; all history teaches us that war is the offspring and the parent of injustice and crime ; that it inflicts injuries—overwhelms the defenceless—trespasses all the rules of morality—hardens the heart, and tells us the awful truth, that *there is no enemy so dreadful to man as man.*

Q. What cause will the Christian patriot or statesman be always prepared to advocate ?

A. The cause of peace, and good will to men ; and no false principle of honor or pride will induce him to encourage “*wars and fightings,*” either from the thirst of conquest, or the thirst of gain.

Q. Has Christianity, with all the other benefits it has conferred on man, mitigated, in any degree, the horrors of war ?

A. The very enemies of Christianity must allow that it has at least introduced humanity into the practice of war, and into the intercourse of civilized nations.

Q. Does it predict a time when wars shall cease ?

A. Yes ; it tells us of a period when its efficacy will subdue the passions of men—when to its peaceful sway all rulers, and legislators, and tribes of the earth, shall bow—and when, according to its own beautiful language, its triumphs shall reach “from sea to sea, and from the river to the ends of the earth ;” when “men shall beat their swords into ploughshares, and their spears into pruning hooks ; nation shall not lift sword against nation, neither shall they learn war any more.”

Q. What is the whole tendency of Christianity connected with this subject ?

A. Its whole tendency is to form those dispositions, and enforce those principles, which naturally lead to the utter extinction of the arts of violence

and destruction; and no Christian patriot will lend his countenance to engage in war, unless it be indispensably necessary for the defence of life, liberty, or property.

Q. What is the basis of all society, of all civilization, and of all virtue?

A. It is the good will due to every individual of the human family, as being a part of ourselves, and justice and humanity in their utmost extent, are nothing more than the practical application of this great law.

Q. What practical lesson should a review of the duties of "rulers and ruled" teach us?

A. That, as intelligible and accountable creatures, we should cheerfully yield obedience to the laws of the Supreme Ruler and Legislature, whether immediately enacted by Heaven, or enjoined by human authority; and to perform, zealously, and faithfully, our duties to God, to our fellow-creatures, and to ourselves—thankful that we live under a government which protects our lives and property—which recognises, as sacred, the rights of conscience—which forms, under the blessings of the Almighty, our safeguard and defence; and whose laws are the work and result of an enlightened patriotism.

Q. Have we not abundant reason to be grateful, as a people, when we think of our mercies and privileges?

A. When we compare our state, with that of some other nations, we have abundant cause of thankfulness to Him who has made so great a difference in our favor.

Q. May not every true patriot learn, from the history of our country, what good results will flow

from steady exertions being made for the good of the country?

A. Yes; and every man who aims sincerely at promoting the good of his country, and of mankind, has ample encouragement to persevere in his labors.

Q. Has the patriot a wide and varied field for the exercise of his benevolence?

A. He has: he may open new markets to the products of his country's industry, and thereby increase the sources of its wealth; he may improve the laws, the institutions, civil, religious, or literary; he may redress some political grievance; embellish a whole land, and enlighten and bless all who inhabit it; and, if he can do none of these things, he may at least set such an example to all around him, by "doing justly, loving mercy, and walking humbly with his God," as may induce others, to go and do so likewise.

Q. Has every man whom Providence has placed in influential situations much encouragement to be steadfast and unmoveable in his exertions for the public good?

A. Yes: and the language of an inspired writer may with propriety be addressed to every one—"Be not weary in well doing; for in due time ye shall reap, if ye faint not."

Q. From the present aspect which our country presents, has the patriot much to call forth his exertions, and to encourage him to indulge the hope that it will go on and prosper?

A. There is everything to call forth his exertions; and while there are some discouraging circumstances, there is, at the same time, much to encourage, from the fact, that through the instrumentality of benevolent societies, lyceums, mechanics'

institutes, literary and scientific lectures, and seminaries for the education of our youth, our national well-being will be maintained and preserved, and the intellectual spirit of the country raised higher and higher, by the pervading influence of RELIGION and LETTERS—the two great means of conservation.

Q. What are some of the most useful of these institutions ?

A. We have the infant school, meeting the child at the very threshold of life, and aiming to form its character ; we have the common school, to prepare our youth for the duties of life, and to become good citizens ; we have the Sabbath school, with its teachers and books imbuing the minds of thousands of our juvenile population with that knowledge which alone can “make wise unto salvation ;” we have the bible society which has published and circulated about 2,000,000 copies of “the book of Wisdom, *that condemns all folly, and makes the foolish wise ;*” we have the Home Missionary Society, a noble institution, which is doing, and which has done so much to light up the lamp of salvation in many a dark and benighted corner ; we have the Temperance Society, which has made 4,324 distillers stop the work of death, 8,000 merchants abandon the sale of the poison, and saved thousands from a crime which unfits man for discharging any one of the functions of an intellectual, a moral, and an immortal being, and which for a time completely merges the faculties which distinguish him from the inferior animals beneath the nature of the brute ; and we have a greater proportion of sound evangelical preachers to our population, than even Scotland, which is probably better supplied than any other nation—“*men, well pre-*

pared, devoted heralds of the cross ;” and all these noble institutions, constitute a galaxy, which spreads a glory over our whole political and ecclesiastical horizon.

Q. How can a man, who feels that his patriotism is cold, inactive and languid, wake it up to life and activity ?

A. By instantly going to work for the benefit of his country: let him, if he has not already done it, attach himself to some benevolent society, and promote its interests, and his love of country will become warm and solid, strong and active ; and we assure him, that, in proportion as he toils and labors for the good of others and his country, his patriotism will warm, and he himself will become wiser and happier by his efforts.

Q. In conclusion, what should now be the prayer of all ?

A. That we may possess the blessedness of that nation whose God is Jehovah—that we may long be distinguished for pure patriotism, and sound morality—that our civil and religious liberties may be as durable as the mountains—and may the tree of liberty, which was planted by our forefathers, take deeper and deeper root, and grow as the cedars of Lebanon ; and, as an evergreen, may its verdure and bloom continue until time shall be no more.—AND LET ALL THE PEOPLE SAY AMEN.

APPENDIX.

IN the oldest nation, the Jewish, scarcely any traces can be found of the existence of that spirit which may be denominated patriotic. As a people, the Jews had, no doubt, sufficient *nationality* and pride; and a Jew, to this day, wishes to draw his last breath in Jerusalem, and hopes and prays, that his bones may crumble with the dust of the holy land; but still they possessed not that patriotism which leads to noble and generous deeds, and the feeling, to have their bones laid in the land of their fathers, is not patriotism, but superstition. Indeed, since their dispersion, it is impossible they could be patriots, *for they have had no country to love*: and if patriotism is a sentiment inculcated by nature, and if every natural sentiment has some object and purpose, the Jews have been denied the enjoyment of the very sentiments and feelings, which form part of our happiness, and have thereby been made to suffer for their *unbelief*, and rejection of the Messiah. A Jew can scarcely join with the poet and say:—

“ My country! There is not in thee
A path so bare, a scene so rude,
As not to have some charm for me—
Some moss crowned rock, some lonely tree,
Some flower that loves the solitude;
And poor indeed the charm must be,
I would not love—if found in thee!”

In the early nations of the East, the feelings which the inhabitants had for their country can not be dignified with the name of patriotism. The people of those days were too much under the subjection of monarchs, or tyrants, to love the land of their birth: Semiramis herself, rather than *Babylon*—Sardanapalus himself, rather than *Assyria*—were the objects they regarded more than country.

Lycurgus, in Sparta, may justly be accounted one of the greatest patriots of his age. Before his time real patriots were few in number, and even Orpheus, Musæus, and some others, deserve not the name. As to Lycurgus, Plutarch says, "there is nothing in history that surpassed him for patriotism." For the benefit of his country, he travelled into Crete, Ionia, and Egypt, and returned to Lacedæmon with all the intellectual treasures of those countries, and instituted a code of laws which made his republic the most celebrated of antiquity. As a patriot, Leonidas ranks high. When told that his army of 300 men were too small to meet the 20,000 Persians, he replied: "My army is strong enough to do *all that is to be done*."

His answer to the Spartan who told him that the Persians were so numerous that their darts would interrupt the rays of the sun, was no less striking, "We shall fight them then," said he, "*in the shade*." His death was an act of patriotism.

The cry, "*Who will die for Sparta?*" brought out the two noble-minded patriots, Sperthies and Bulis. They were citizens of rank and eminence, and resolved to expiate the crime of their country by their death. The Spartans, contrary to the laws of nations, put to death some of the heralds of

Xerxes, and to atone for that act some Spartans must die. Sperthies and Bulis, with a devotedness far exceeding that of all who have died in battle, or on the field of glory and renown, offered themselves as an expiation. From Sparta to Susa, a distance of perhaps eleven hundred miles, these two brave patriots travelled with an intent of dying, not with arms in their hands, but an ignominious, and perhaps cruel death, to atone for an act which their country had committed against the Persians. Their devotedness to Sparta amazed the Persians, and the lives of Sperthies and Bulis were saved.

In the usual acceptation of the term patriotism, Pericles may be regarded as a lover of his country; that is to say, he loved it far better than any other country, and probably could have died to do it a service. He was unwearied in promoting its interests. He embellished it with many arts, protected it in every possible way, enriched its treasury without increasing his own fortune, and expired without having caused a single citizen to put on mourning. The evil that he did, being actuated by ambitious motives entirely, was, perhaps, more than the good, although the quality of his patriotism was as good as could be got at Athens, in those days.

Socrates was one of Athens' purest patriots: for he who could give such philosophy to the world, as did the son of Sophroniscus, was more a patriot than if he had fought and won a hundred battles.

Every one knows the mother of the Gracchi, and has heard of the inscription on the statue which was ordered to be erected while she was alive, "*Cornelia, Mater Gracchorum.*" She had all the

spirit of a patriot when she said to her son : " Ah ! *Gracchus, the first wound which you inflict upon your country pierces your mother's heart.*"

Our limits will not permit us to speak of others, but the young student of the classics will do well to turn his attention to the study of the lives of Cincinnatus, Regulus, Cicero, and others in ancient times, and to the patriot Tell, Bruce, Wallace, Forbes, William of Nassau, Prince of Orange, Reinier Klaascroon, Louis 12th of France, and many others in modern times, who could, if necessary, have acted over and over again, the day which the Lacedæmonians saw at Thermopylæ.

Perhaps it may not be appropriate to allude to Howard. A nation presented too narrow a sphere for a heart which beat for the happiness of the species, and who devoted himself to the alleviation of human sufferings over the globe.

If asked why do modern patriots not die for their country, as did many of the ancients, it may be answered that the ancients did not view suicide in the same light as moderns do, not having been blessed "with that gospel which has brought life and immortality to light;" and Christianity as strictly forbids everything like self-destruction, and says, "*Do thyself no harm,*" as it enforces the duty of abstaining from injuring the person or life of our fellow-creatures. Christianity aims at the universal brotherhood of nations, and while it enjoins its followers to love each other, it says to nations and communities of men, *do the same*. Patriotism, then, in the present day, is different from what it was in the days of Greece, and Rome. We may love our country more than we love other coun-

tries: but a Christian loves and regards other countries *also*, and rejoices in their prosperity.

“Friend, parent, neighbor, first it will embrace,
His country next, and next *all human race*.”

AMERICAN PATRIOTS.

THE country which can trace a long line of *tried* patriots must feel proud of their names. They can not be forgotten. Surely the exploits and sacrifices of which this country, in her glorious struggle for independence, was the theatre, call loudly on her sons to remember the names of the illustrious men who dared the perils of the field, for the cause of freedom; and the first, in the first rank of American Patriots, and “the first in the hearts of his countrymen,” was the fearless WASHINGTON:—

“The first —————

In every public duty,

Conspicuous like an oak of healthiest bough,

Deep rooted in his country’s love he stood.”

To say that WASHINGTON was a pure and devoted patriot, is to say what the whole world knows. His name is a synonyme for magnanimity, liberty, and every heroic virtue. He possessed the very essence of true greatness—that spirit of magnanimity which scorned to descend from its lofty eminence, and act for *self alone*. This magnanimity made him the patriot. In his character there seemed to be little or none of that selfishness, which too frequently characterizes men distinguished merely for greatness of action, without greatness of intel-

lect, and goodness of heart. It was not his own individual destiny that occupied his thoughts ; not his own personal glory or aggrandizement, but the destiny, the glory of his country. In this was his greatness ; here was his patriotism. Distant generations will pronounce his name with veneration ; and his memory will be cherished and reserved by the wise and the good, of every age and country.

From WASHINGTON onward, we have a list of patriots whose memories are embalmed in our hearts, and whose names are for ever identified with our free institutions. Adams, Jefferson, Madison, Hancock, Sherman, Monroe, Jackson, and others, may be classed as zealous, public-spirited patriots. Supposing there might be some defects in the political principles or conduct of any, or all of these illustrious men, are we to impugn their patriotism ? Certainly not. For example, Jefferson and Adams contended for different modes of the administration of the same Government, but did not contend for different systems. Jefferson's fundamental principle was, to let the people have the sovereignty ; Adams dreaded the licentiousness of anarchy, and was for more power lodged in the Executive. These differences of opinion did not, however, in the slightest degree, affect their patriotism. They both loved their country, and both rendered it the services of true patriots.

That Madison was a patriot is beyond a doubt. At an early age he received strong impressions in favor of liberty, civil and religious ; and the extent of his information, his perfect probity, his unpretending worth, and studious habits, gained for him the first fruits of his maturing character. During the course of a long life, he contributed to the hap-

piness and glory of his country; and when near the close of it, he loved to discuss the Constitution, to inculcate the public good, and to leave injunctions upon his friends to promote his country's welfare.

It is worthy of notice, and it is asserted upon good authority, that, while candidate for the Presidency, no one, however intimate, ever heard him open his lips, or say one word on the subject. Like others who fill public stations, he had torrents of calumny thrown out upon him, to which he paid little or no attention.

John Hancock may be classed with illustrious patriots. Possessing great wealth, he was very liberal, and truly disinterested, never hesitating for a moment in sacrificing anything he possessed for the good of his country. In the year 1775, when it was proposed by the American officers who carried on the siege of Boston, to bombard and destroy the town, that the enemy might be driven out, Mr. Hancock, whose whole property was thus exposed to destruction, was among the foremost to require that no regard to his personal interest should for a moment obstruct the operations of the army. A narrow-minded, selfish man would have paused before he determined to make such a sacrifice; but it is the tendency of disinterested and enlarged benevolence to raise the mind above considerations of personal loss and inconvenience.

The name of Roger Sherman is worthy of remembrance. His merit raised him from obscurity to offices of trust and respectability. When the laws were passed by which the chartered rights of the colonies were violated, and a system of galling oppression introduced, Roger Sherman was among

the patriots and sages that assembled in Philadelphia, and occupied a prominent position. Through all the difficulties of those eventful times, he stood firm and unwavering; undaunted, though surrounded with many discouragements, fully prepared to suffer hardships, to ensure the safety, the honor, and the prosperity of his native land. In 1793 he departed this life, leaving behind him a most brilliant example of inflexible virtue and devoted patriotism. The history of his life teaches youth, that, by industry and perseverance, every difficulty may be overcome, and the loftiest eminence of fame and usefulness gained, by all those who use the proper means; and he has clearly proved, that there remains no excuse for ignorance, and that virtue, honor, and morality, are essential to the character of a true patriot. Of others who have benefited our country we might speak, but enough has been said to promote the object in view, namely, to awaken a taste in the minds of youth, to read and study the character of those great men who achieved our liberties, and framed our Constitution. Biography forms an important branch of education, by far too little attended to in our public schools; and to inspire our youth with patriotic feelings, their minds should be frequently directed to our early history; to the high-souled, exalted patriots of the Revolution. Dr. Johnson, in his Essay upon Epitaphs, very justly remarks, that, "as honors are paid to the dead, in order to incite others to the imitation of their excellence, their principal intention is to perpetuate the examples of virtue, that the history of a good and great man may supply the want of his presence, and veneration for his memory may produce the same effect, as the observation of his life."

Patriots may be divided into four classes: the patriotic statesman or legislator; the patriotic soldier or warrior; the patriotic ruler or governor; and the patriotic citizen.

To the patriotic warriors, or defenders of our country's rights and liberties during the Revolutionary struggle, too much praise can not be assigned, for the bravery they displayed. The God of battles was on their side, and they came off conquerors. But no language can sufficiently stigmatize the nations, or the individuals, who delight in war, and its ravages, and who regard it as a trade or profession, in which their ambition is to have full scope, and be gratified. The war in which this country was engaged was of a different description—it was a war of *necessity*; a war of *principle*; and a war in which the happiness of millions was involved, and which will for ever reflect glory and credit upon the men who so successfully engaged in it; and it is to be hoped, that the statesmen of the present day are too wise, and too humane, to advocate war, on any other ground than that which is necessary to maintain the rights and liberties of our country. For ages men have been looking upon war and carnage, as a kind of short cut to glory and renown, and therefore plunged too frequently, and too recklessly into it. History has recorded about ten conquerors, and men strong in battle, for every good, wise, just, quiet man, of whom she thought proper to take any notice.

The world has been eulogizing and admiring mere heroes and conquerors, the enemies of our species, sufficiently long; and it is time we should begin to take a more just and Christian view of

war and its consequences. It is the heaviest calamity that can fall upon a people, and the conqueror who fights not from necessity or from *principle*, but for conquest, or gain, or personal glory, whose delusive splendor dazzles the unthinking world, is only a *sublime calamity*, a fiery scourge in the hands of Providence, with whom we can have no feeling in unison, and for whose affection or respect no man with a well constituted mind, cares anything about. Burke says, it is an incontestable truth, that there is more havoc made in one year *by men*, than has been made by all the lions, tigers, panthers, ounces, leopards, hyenas, rhinoceros, elephants, bears, and wolves, since the beginning of the world. I think the number, says he, "of men now on earth, is computed at five hundred millions ; therefore, the slaughter of mankind amounts to upward of seventy times the number of souls this day on the globe."

War is unchristian, it gratifies the worst passions of human nature ; and is frequently carried on merely to satisfy the pride and ambition of kings and tyrants. The greatest princes, the most despotic masters of human destiny, when asked what they aim at by their wars and conquests, would answer, if sincere, as Frederic of Prussia answered, "*pour faire parler de soi*," to occupy a large space in the admiration of mankind.

How great is the contrast between the mere conqueror who dazzles by the colors of false greatness, and whose superiority over others seldom amounts to real greatness, even in the false worldly sense (in the true philosophical, Christian sense, scarcely ever) and William Penn, the benevolent founder of Pennsylvania. He was a patriot of a high or-

der. He delighted in contributing to the happiness and comfort of the thousands over whom his kind and fatherly government extended. If *simplicity* of character goes to adorn man, if benevolent feelings and noble motives stamp worth, William Penn possessed these qualities; and no one will refuse to bestow upon him the name, patriot.

An extract from a letter to his wife and children, is so full of sound views, on an important subject, that it deserves the notice of parents, and all friendly to education. To his wife, he says: "For their learning [the children's] beliberal; spare no cost; for by parsimony all is lost that is saved; but let it be useful knowledge, such as is consistent with truth and godliness, not cherishing a vain conversation or idle mind; but ingenuity mixed with industry is good for the body and mind too. I recommend the useful parts of mathematics, such as building houses or ships, measuring, surveying, dialling, navigation, &c.; but agriculture is especially in my eye—let my children be husbandmen, and housewives: 'tis industrious, healthy, honest, and of good example.

"A country life and estate I like best for my children; I prefer a decent mansion of a hundred pounds per annum before ten thousand pounds in London, or such like place, in a way of trade."

Every one will acknowledge that the best hope of genuine patriotism, is the sound and complete instruction of the whole body of the people—such instruction as will enable them to discriminate between patriotism and demagogism, liberty and anarchy; and that one of the best securities of public and private morals, is the cultivation of mind, and forming a taste for intellectual pursuits.

As a specimen of the patriotism of a private citizen, no better occurs to the mind at present than the late Stephen Girard, of Philadelphia; whose object in acquiring wealth, seemed to be, to dedicate it to the simple, but grand purpose of founding an institution, which would give such a moral and intellectual education to the orphan boy as would fit him for the active duties of life. That Girard had his peculiarities no one will deny; but it answers the purpose of the writer, to name him as a man who inculcated the love and practice of industry, truth, justice, and benevolence; and who was anxious that science and wisdom, and *productive industry*, should be encouraged and acquired in order to good citizenship, and for these reasons he may be regarded as possessing a patriotic spirit.

No man held a demagogue in greater contempt than Stephen Girard; and his sagacity was so acute, and his observation of men and manners so extensive, that he could, at once, see the character of the man who engaged with him in a business transaction. His biographer informs us that he had certain *general principles* as criteria of character; and one of these was, never to place confidence in the qualifications of those whom party favoritism, or political fervor, threw up into places, which they never could have reached without the aid of faction; and that he who seeks the extraneous force of party machinery to attain any post not purely political, can have no genius to reach it without such adventitious aid; especially when a man has spent a long life without reaching to any eminence, and at last acquires it through the arts and jugglery of the demagogue. All his patriotism turned upon *utility*; and he could see no

merit but in the *practical* exercise of talent and industry, to the useful purposes of life. With his religious opinions we have nothing, at present, to do, but those who knew his habits of life, modes of thinking and acting, say, that the *public* good was his main object; and that he himself was sensibly alive to all the duties of a good citizen; and his character, as illustrated by his actions, entitle us to rank him in the list of patriots, and *the benefactor of a city*.

Delicacy forbids the notice of many of the men of the present day, who, as private citizens, deserve the name of patriots. We could give the names of men, who appropriate their wealth and influence to the promotion of their country's good; of literary and scientific men, who toil and labor in the diffusion of useful knowledge; of ministers of the gospel, who quietly and unostentatiously labor in their Master's vineyard, *on the spot allotted them*, feeding their people with solid food, opposing the popular errors of the day, and, by preaching "the words of truth and soberness," believe that it is easier for them, by so doing, to prevent ten men from becoming fanatics than reform one who has become such. But the pen of the historian will better recount their deeds after they have given in their account. If every son of the pilgrim fathers will act in accordance with the fine sentiment of the late Dr. McLeod, of New York, which we have taken for our motto, "*I love my country—because I love my God*," and never separate these two affections, love to God, and love to our fellow-creatures, which is only the same virtuous affection exercised in reference to different objects,—for strictly speaking,

L. of G.

it is impossible for the same individual truly to love God, and not love his fellow-creatures,—then will we be patriots; and if our forefathers did much for our country, let us do even more, *by exercising our more ample privileges.*

ERRATA.—The word “*negligence*,” in page 31, should read *vigilance*.

The word “*enlightened*,” in page 43, should read *unenlightened*.

In page 69, line 14, for “*feerless*,” read “*peerless* Washington.”

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